



GWIR YN ERBYN Y BYD.

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Y WLAD A'I MACCO.

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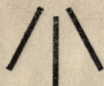
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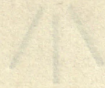
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P R E F A C E.

WE are happy in having it in our power to congratulate our readers upon the continued success of the CAMBRIAN INSTITUTE. Since last *Alban Arthan* its organization has been improved by the appointment of an effective staff of Local Secretaries, whilst no less than forty-four new Members have joined its ranks.

The patriotic principles on which the INSTITUTE is founded, together with the comprehensive character of its constitution, are well calculated to draw together all true lovers of Wales, and to engage their varied services in the elucidation of its History, Antiquities, and General Literature.

The results of such labours are transferred to the pages of the JOURNAL, and are thus rendered accessible to all the Members in general; besides that they are preserved for the amusement and instruction of future generations. The contents of the Third Volume, now just completed, will, we trust, clearly show that the national vigour of the INSTITUTE has by no means abated during the past year.

Its influence has already been felt by the country at large. It was a suggestion made in the CAMBRIAN JOURNAL that originated the movement in favour of having a national monument to the memory of our brave Llywelyn, which is now in a fair way of being realized.

Cambria possesses as illustrious a past as any country in Europe; and, if we wish her to maintain her dignified position among the nations, we must take care not to despise the instruments of her greatness. The Harp, the Gorsedd, the Cymraeg, are as dear as ever to the Welshman,—they are his life; deprive him of these and he is paralyzed; he becomes a gloomy slave to the Saxon, regardless of his country's fate.

But it must not be so. The attention of many a continental scholar is now turned towards Wales; and, as the venerable elements of its language are analyzed, its numerous MSS. made public, and its history becomes better known and appreciated, we anticipate the dawning of a glorious era once more upon our neglected race.

But we have in the meantime much work to perform, and life is short. One of the most important and urgent is the adoption of measures for the publication of our scattered MSS. Is it too much to expect assistance from government in this matter? Will not some of our Welsh members step forward and make an application for a parliamentary grant? We see no reason whatever why it should be refused.

At any rate, we must work,—and

“Cas gwr na charo
Y wlad a'i macco.”

THE CAMBRIAN JOURNAL.

ALBAN



EILIR.

(VERNAL EQUINOX.)

PRINCE LOUIS-LUCIEN BONAPARTE'S VISIT TO WALES IN THE AUTUMN OF LAST YEAR.

Most of our readers are aware that, during the last autumn, Wales was honoured by a visit from Prince Louis-Lucien Bonaparte. The distinguished name he bears, added to his high position at the French court, his extraordinary likeness to the first Napoleon, and, more especially, his knowledge and earnest love of the Welsh language, rendered his tour through the Principality a matter of deep interest. The visit was intended to be a private one; and, as far as its objects allowed it, the intention was strictly carried out. Rumour, however, preceded the Prince wherever he went, and a hearty welcome was the result.

The Prince entered Wales through the gates of Chester; and after a short stay at Holywell, Denbigh, Ruthin, Bala, Llanfyllin, Llanfair, and Mallwyd, for the purpose of purchasing books to enrich the already large Celtic portion of an extensive linguistic library, he reached Aberdovey, where he made a sojourn of some days.

The weather was unusually brilliant, and a clear, transparent atmosphere rendered every remote peak, headland and islet distinctly visible. The far-stretching promontory of Llëyn with the Isle of Bardsey, Cadr Idris and its attendant mountains, seemed scarcely distant. Cardigan Bay wore its richest blue; and the Dovey flashed in the sun, calm and limpid as an Indian stream.

The Prince, accompanied by a gentleman and his lady, who formed his only escort during his progress through the Principality, made frequent excursions on the sea in an open boat. When the breeze sprung up, his little skiff was to be seen careering on the broad expanse of the bay, utterly regardless of both wind and wave. His fearlessness as a sailor rendered these excursions highly pleasant. Nor were they made in vain. Entering into conversation with the boatmen, he gleaned much of the peculiar dialect of the locality; and the honest tars frequently returned home, wondering that a foreign prince could tell them so many strange things of their own native Welsh.

Sometimes, sailing upward with the tide, he examined every object of interest on the banks of the Dovey. Its little creeks and bays margined with bright yellow sand, its "nooks and corners," where peeped many a tiny homestead, and its more cultivated spots, where rose the smiling farmyard or elegant mansion, formed a succession of varied and delightful pictures. Well had Goronva Camlan sung—

"In the Dovey's waves the salmon play,

And I love its everie hill;

It is there, as erst in Cambria's day,

Thou wilt find the Cymry still:

Flow on, my own ancestral river,

Flow brightlie, merrilie for ever!"

Trefri, the residence of R. Davies Jones, Esq., so picturesquely situated on a rock jutting into the waters, and fringed with sea-weed, attracted particular attention; and it is not improbable, should its worthy owner be

willing to part with it, that it may become at some future time the property of the Prince.

One visit must not be forgotten. It partook something of the character of a pilgrimage. It is well known that the valuable library of the celebrated Welsh scholar and antiquary, the Rev. Walter Davies, known among the bards as "Gwallter Mechain," has been removed to Penmaen Dyfi, the seat of his relative and friend, John Vaughan, Esq. This circumstance insured a visit from the Prince; and his reception by that worthy representative of our Welsh gentry and his lady, was such as to do honour to them and to their distinguished guest. His presence there will never be forgotten. It seemed as though the representative of the mightiest man the world ever saw, had come to pay homage at the shrine of one of the greatest of Cambria's *literati*. The Prince spent some hours in the examination of the books; and at his departure was presented by Miss Davies, the daughter of the poet—herself no mean aspirant to bardic honours—with a copy of her father's essay on *Liberty*, and a Welsh translation of *Thomas à Kempis*—an edition as yet not possessed by the Prince, though no less than seven in the language of the Cymry were already in his library.

As the Prince travelled in his own carriage, an excursion by land to Barmouth and Dolgelley was determined upon. The little village of Llanegryn lay but a short distance from the road; and it had an attraction not to be resisted. It was the village shopkeeper's library; and it gave the Prince a new and striking impression of the character of the Cymry. The worthy owner, apparently but a little removed in circumstances above the Welsh peasant, was yet on an equality with a higher class in the knowledge of his country's literature, and in the extent and value of his library. The Prince could not but admire the taste that had brought together so many rare works—the production of so much mind and intellect—into this sequestered corner of the world. At his departure he

was presented by his host with a small rare volume, which he retains in his library as a memento of the visit.

Passing by the now deserted little church of Celynin, so picturesquely elevated on a bold promontory overlooking the bay, the valley of the Mawddach gradually burst on the view; and a scene of greater beauty, as presented from this point, the mind can scarcely conceive. The bright river lay calm and apparently motionless. Rich undulating banks on either side, covered with verdure, formed a succession of headlands and fiords, that gave an aspect of quietude and loveliness to the view; while the surrounding mountains, crowned by the giant Idris, converted it into a landscape of surpassing grandeur. The Prince had never gazed on anything more beautiful, and was moved to a high degree of admiration by the fairy-like splendours around him. Descending a steep hill, whose rocky base reverberated with the lashing of the wave, the route lay over a fine sandy beach. Here Barmouth was plainly descried climbing a bold, craggy steep—house towering above house, halfway up the mountain.

Crossing the river, the romantic little town was reached, where the remainder of the day was spent in search of Welsh books, and in quiet enjoyment of the scenery. The attentions of the worthy hostess of the "Corsygedol Arms" rendered the stay at Barmouth exceedingly pleasant. Several proffers of hospitality were made to the Prince, both here and elsewhere, during his tour, which, in accordance with his previous determination, he was obliged to decline.

The following morning rose bright and cloudless, as if nature had determined that the beautiful drive from Barmouth to Dolgelley should lose none of its rich and varied colouring. Even Cadr Idris had doffed his mantle of mist, and bared his rugged brow to the bright sunlight. As the carriage proceeded, every angle of the road, and every elevated point, brought a fresh scene to view, each lovelier than the last. Hill and dale, rock and stream, wood and waterfall, were intermingled in one glorious

whole; while in the distance the Aran and Cadr mountains formed a stupendous rampart, as if to seclude the "happy valley" from the outer world. The Prince derived the highest enjoyment from these recurring scenes. Italy and its blue skies—Florence—the Arno, and his own tasteful villa on the margin of its waters, were not more winningly beautiful.

At Dolgelley, a stay of some hours was made. The old "Parliament House" of Glyndwr, with its quaint carvings and mullioned windows, was an object of no little curiosity. The mode of fabricating the "linsey-woolsey" was examined. A ramble through the churchyard was rendered interesting by the many Welsh epitaphs to be found there. And no little amusement was created by the fantastic description of the town, as given by old Fuller:—

"The walls thereof are three miles high. Men go into it over the water; but go out of it under the water; and the steeple thereof doth grow therein."¹

Here, too, several books were purchased, amongst which was the fine first quarto edition of the Prayer-Book in the Manx language. The excellent hostess of "Plâs-isa" supplied not only a sumptuous repast, but one or two rarities in the way of books—dainties particularly palatable to the Prince.

The melodious accent with which the Welsh is spoken in this locality, as well as along the coast southward to Llanddewi Aberarth, in the county of Cardigan, called forth many a remark of gratification. It had fewer English corruptions, and less of the peculiar "patois" which distinguishes most of the counties of South Wales, and a few of the North. Rarely indeed was an English word introduced into the conversation. The palm of

¹ This enigmatical description is explained in the following manner. The walls are Cadr Idris and his subject mountains. The town is entered by a bridge over the river Wnion; while at the other extremity the road passes under a trough conveying water from the mountain side to an overshot mill-wheel below. The only bell was formerly hung in a tree which grew in the churchyard.

classic beauty was therefore adjudged by the Prince to the language as spoken in these districts; and well did it deserve the award, save when, now and then, crept in a word peculiar to the locality, such as "afonadsen" at Barmouth, or the use of the word "cettyn" at Aberystwyth and its neighbourhood. So prevalent here was the use of this latter word, that its frequent repetition struck even an English ear. The lady, who formed one of the Prince's party, being told one day that the carriage was waiting, archly replied, "she would be ready in a cettyn."

From Dolgelley the Prince returned to Towyn and Aberdovey by way of Talyllyn—a spot he deemed one of the wildest, if not the most romantic, he had ever beheld. The seclusion was perfect. It seemed like a tiny islet amid a tempestuous sea of mountains. The dark waters of the lake were slightly ruffled by a south wind, as if to lure the angler to his craft. Mine host of the little inn soon launched his boat; and the Prince and his party were for some hours lashing the waters in search of the brightly-speckled trout that have rendered this mountain pass so famous amongst the brethren of the angle. At one particular point on the lake, the ear was struck by an echo, which answered, in distinct and melodious tones, from the sides of Cadr Idris. Its mimicry of the human voice was highly ludicrous.

Passing along the narrow defile through which the road winds towards the sea, Craig y Deryn burst on the sight. Its lofty pinnacle and perpendicular sides, with innumerable wild fowl hovering around and making the air to resound with their cries, were not amongst the least of the magnificent objects this day had produced. The gently flowing Dysyni, too, had its charm. It appeared in the distance like a silvery snake creeping up an acclivity to the sea.

The Prince's stay at Aberdovey had now drawn to a close, and it was with no little regret that he left this delightful summer retreat. The attentions of the Rev. Benjamin Morgan and his lady were duly appreciated

by him, from the former of whom he gleaned many useful particulars respecting the South-Welsh dialect.

Machynlleth was the next place of importance on the route. Many old Welsh books were purchased in the town, as well as a beautiful copy of the *Welsh Encyclopædia*, in quarto, published at Llanfair Caereinion. The accent with which the language is here spoken did not strike the Prince as particularly graceful. It wanted the broad, open sounds of Caernarvon, or the characteristic rich tones of Merioneth. Many English words, too, were used in conversation. The church and churchyard of Machynlleth, however, were much admired for their neatness. The Prince copied several Welsh epitaphs, and was much interested in one which told the woeful tale of a gentle maiden being buried on the day appointed for her wedding.

The route from this place to Aberystwyth was rendered interesting by some lovely river scenery, and an occasional waterfall. The villages were in general of a better class, and well furnished with schools. The human countenance seemed replete with intelligence. And though "Morwynion glân Meirionydd" may bear the palm of beauty, the dark expressive eyes and intellectual faces of the maidens of Ceredigion render them scarcely inferior to their more celebrated neighbours.

At Aberystwyth the Prince remained for several days, making occasional excursions on the open sea, or inland to the different objects of interest in the neighbourhood. Among these the church of Llanbadarn, seemingly as old as the grey hills around it, had a prominent place. The church-yard too was duly perambulated. The South-Welsh dialect began now to be discernible even in the rustic inscriptions on the tombstones. The Prince noted especially the following; and it is to his pen that we are indebted for the copy which we here give:—

"My fym grif mewn dydd 'n rhodio,
Mi fym hardd mewn dillad cruno,
Diddiau ngrim fy nerth a ddarfi,
Myd a marw ydw y heddy."

The lovely moonlit nights that occurred during his stay at Aberystwyth lured the Prince and his party to many an evening walk. Most frequently the bold rocks that overhung the sea were the points of destination. A cloudless sky above; a full harvest-moon silvering the broad plain of waters beneath; Snowdon and Cadr Idris looming darkly in the far north,—added to this, the charm which the “witching hour of night” throws over even the dreariest scene,—formed altogether a vision of splendour and glory, such as the mind rarely conceives. Was it not here the poet stood when he sung,—

“Nos dywell sy yn dystewi,—caddug
Yn cuddio 'r Eryri,
Yr haul yng ngwely 'r heli,
A'r lloer yn ariannu 'r lli?”

So, doubtless, thought the Prince, as he repeated this beautiful Englyn of Walter Davies with an emphasis and accent worthy of a mountain peasant.

Pont ar Fynach, familiarly termed, “The Devil's Bridge,” was made the object of a day's excursion; and well did these magnificent waterfalls repay the trouble of a visit. The route lay along the side of a picturesque valley which terminated in a narrow gorge of almost perpendicular rocks, over which a succession of waterfalls were leaping and whirling, as if glad to leave their mountain barrier for the bright valley below. The compression, as it were, of so much beauty and grandeur into so small a space, could scarcely have been imagined. The bridges, too, with their legendary interest, built one above the other, and the black chasm beneath, with its still blacker waters, gave an indescribable character to a scene already unique in wildness and grandeur.

“You would have thought some congregation of the elves
To sport by summer moons, had shaped it for themselves.”

It was here that a scene occurred which caused the Prince and his party no little merriment. A guide had been provided, who, after descending a few yards, went

back to the inn for a staff which had been forgotten by one of the party. On his return he appeared big with some information he wanted to impart; and, an opportunity offering when a pause was made at the next fall, he told the Prince and his friends that "a carriage had just arrived from Aberystwyth, conveying Prince Bonaparte and his suite to view the waterfalls."

"Indeed! and where is he?" said the Prince, feigning astonishment.

"He is now taking refreshment," said the guide; "and I am afterwards to have the honour of escorting him over the scenery."

"And shall we have the pleasure of seeing him?" said the Prince.

"Yes," replied the important bearer of the intelligence, "he will pass this way; and I hope you will detain me as little as possible, as I shall be wanted by the Prince."

At this the Prince put on a look of feigned indignation, and turning round to his friends, exclaimed in a voice sufficiently loud to reach the ears of the guide, "We are respectable people; and I do not understand why we should be hurried for the sake of any prince in the world."

The "cicerone," evidently disconcerted, seemed still anxious to hurry his party over the ground; and when the last waterfall was reached, he at once vanished out of sight. The Prince laughed heartily at his sudden disappearance. When, however, the inn was regained, the merriment was not a little increased by the long-drawn visage of the disappointed guide, who by this time had found out that he had deserted the real Prince for his shadow. The same liberality, however, was extended to him as though nothing of the kind had occurred.

During his stay at Aberystwyth, the Prince visited Cwm Cynfelyn. The collection of rare and valuable Welsh books which Mr Williams had brought together afforded him considerable gratification.

There were two volumes which especially interested him,—the one, published at Rome (?), in the year 1618, and entitled,—

“Eglurhad Helaethlawn o'r Athrawiaeth Gristnogawl, a gyfansoddwyd y tro cyntaf yn Italaeg, trwy waith yr ardherchoccaf a'r Hybarchaf Gardinal, Rhobert Bellarmin o gymdeithas yr Jesu. Ag o'r Italaeg a gymreigwyd er budh Ysprydol i'r Cymru, drwy dhiwydrwyd a dyfal gymmorth y pendefig canmoladwy V.R. Permissu Superiorum, MDCXVIII.”

The other, published at Liege, half a century afterwards, was entitled,—

“Allwydd neu Agoriad Paradwys i'r Cymrv. Hynny yw, Gweddiau, Devotionau, Cynghorion, ac Athrawiaethau tra duwiol ac anghenrheidiol i bob Cristion yn mynnu agoryd y Porth a myned i mewn i'r Nef. Wedi eu cynnul o amryw lyfrau duwiol a'i cyfieithu yn Gymraeg, neu wedi eu cyfansoddi gan I.H. (I.H.S.) yn LUYCK. MDCLXX.”

The peculiarity of these volumes, in the estimation of the Prince, arose from their being Welsh books published on the Continent.² The latter volume had another mark of note. The Latin v was represented by the Welsh f,—“Deus vobiscum” being here written “Deus fobiscum.”

Here too were beautiful copies of Salisbury's Testament, and Morgan's and Parry's black letter Bibles; besides a large and valuable collection of Celtic works in general. The parish church of Llangorwen, a small though elegant ecclesiastical structure, stood close by; and the Prince visited it, attended by the ladies of the mansion.

From Aberystwyth the Prince proceeded to Aberaeron. The road, in one part, lay over the brow of a hill, commanding a fine, open view of Cardigan Bay. The broad extended plain of waters that met the eye, warranted well the idea of infinity with which the ocean is so frequently associated. It was with no common feelings

² There were other Welsh books printed abroad, especially in Italy and France. Among these, the Grammar of Griffith Roberts may be particularly mentioned, it being the first treatise on the subject, in the Welsh language, ever published.

that the party gazed on this glorious mirror of the Eternal.

It was at a small village near this place, Llanddewi Aberarth, that the Prince discerned plain indications of a change from the pure Welsh hitherto spoken to a slight *patois*, which gradually increased as he proceeded farther south. "Haul" had now become "hoel;" "pimp" had taken place of "pump;" "hwech" was used for "chwech;" "heddi" for "heddyw." The radical "m" had given way to the softer initial "f"—"fi" being frequently used for "mi." A change, too, had taken place in the use of certain terms. "Cesair" was used for "cenllysg"—"trwst" for "taran"—"lluched" for "mellt." These changes the Prince carefully noted, and they are now being inserted in a linguistic map of Wales which he is preparing for his library.

A stay of some hours was made at Aberaeron. The little inn was replete with comfort. An excellent piano-forte tempted the Prince to gratify his friends with some fine old German airs which were exquisitely played. The party afterwards proceeded to Lampeter.

On the following morning the Prince visited St. David's College, accompanied by the Vice-Principal, the Rev. Rowland Williams, in whose studies of the Basque language he took great interest. The Prince knows it well, and prefers it to any other continental language. The examination of the library took some time; after which the Vice-Principal breakfasted with His Highness.

The history of the *literati* of Wales is at all times interesting to the Prince. That of the father of the Vice-Principal was especially so. The devotedness of the late Rev. Rowland Williams, of Ysceifiog, to Welsh literature, his strong love of antiquarian studies, his familiar acquaintance with the oral tradition of the Cymry, his high exemplary conduct in all the relations of life, and more particularly his kind patronage of the young aspirant to Celtic lore, or the higher duties of the ministry, called forth many a remark of admiration.

Llandovery was the next point of attraction. It was here that the Welsh press was working out so nobly the claims of Celtic literature on the estimation, not only of the Cymry, but of the nations of the Continent. We scarcely need mention, *The Mabinogion*, *Lewis Dwnn*, *The Iolo MSS.*, and the other publications of the Welsh MSS. Society; they are now of European celebrity. The impulse given by Mr. Rees to the publication of Cimbric works, and the beautiful manner in which they were executed, was a subject of frequent conversation. The Prince paid many a tribute to Mr. Rees' energy, and visited his newly erected mansion of "Tonn," which, with its artistically fitted up library of old and rare books and MSS., he greatly admired. The name of Mr. Spurrell, of Caermarthen, was also mentioned with many a warm eulogium on his excellent Dictionaries and Grammars. Mr. Mason, of Tenby, too, was not forgotten, as holding a high place in the rank of literary Welsh patriots.

The Prince's familiar acquaintance with the chief languages of Europe, and their several dialects, had induced him to gratify his philological friends with a valuable work, under the title of—

"Specimen Lexici Comparativi Omnium Linguarum Europæarum; opera et studio Ludovici-Luciani Bonaparte. Florentiæ, 1847."

A large number of words are given in the Lexicon in above fifty languages; and it is highly important to the scholar, inasmuch as the greatest care has been taken that each word should represent with exactitude the same idea in each of the languages introduced. Some time previously the Prince had presented a copy to William Jones, Esq., the author of *Cyntefigion y Gymraeg*; and it was while staying at Llandovery that his letter of acknowledgement reached the Prince. We are induced, from the purity of its style and language, to introduce it here:—

"Llundain, Medi, 1855.

"Rhynged fodd i'ch Uchelder,—Dderbyn fy ngostyngedig ddiolchgarwch am eich rhodd ardderchog. Mae cael rhodd gan

un o brif lenorion yr oes a Thywysog o lwyth pen Ymherawdr y byd—a'r rhodd hono yn ffrwyth ei lafur a'i ddysgeidiaeth—yn anrhydedd yn wir. Gwerthfawrogaf hi yn ail yn unig i fathodyn a dderbyniais, flynyddau yn ol, o law ein grasusaf Frenhines; a dymunaf yn barhäus fod i'ch llên hir reoli Ffrainge, a byw yn y mwynhad o bob bendith.

“Ydwylf,

“Ufydd a ffyddlon Wasanaethydd

“I'ch Uchelder Ymherodrol,

“WILLIAM JONES (*Gwrgant*).”

Half way between Llandovery and Brecon, a halt was made near a road-side cottage that smiled in the midst of a neatly cultivated garden. From this tiny abode a giant was summoned forth;—reader, do no start; we mean a giant in Welsh literature—the redoubtable Brutus. The Prince held a long conversation with the man whose style of Welsh writing he considers the most fluent and graceful of the day. Each party departed gratified—the Prince with a rare pamphlet presented to him by Brutus, who in his turn received the patronage of the Prince and his subscription to *Brutusiana*.

After a night spent at Brecon, the Prince proceeded to Merthyr Tydvil. The inspection of the huge furnaces for smelting iron, and the Cyclopean workshops that render this important and busy town so remarkable, was highly interesting to one who had devoted so much of his time to chemical studies. Several books were purchased; and at the close of the day the Prince prepared for his return to London. At the railway station large crowds had assembled to offer their greetings, among whom were several persons of distinction in the county of Glamorgan. Loud and continued cheers were given for “The Prince,” “The Emperor,” and “The brave French army.” The Prince made a suitable reply, at the close of which the carriages moved on, and the hearty hurrahs of the Cymry were lost to him only by the increasing distance.

At the noon of night the Prince and his friends were quietly threading the streets of Gloucester. Their object was to view its fine old cathedral by the light of the moon.

ESSAY ON THE ORIGIN AND PROGRESS OF THE
TRIAL BY JURY IN THE PRINCIPALITY
OF WALES.

By PRYDAIN AP AEDD MAWR.

No. I.

THE juridical principle, or that element in law which secures to every subject of the realm the right of being tried by his peers, may justly be regarded as one of the chief excellencies of the British constitution. Any account, therefore, of its rise and operation, cannot but prove interesting to all who breathe the free atmosphere of Britain. Impressed with this consideration, we approach the question on the present occasion with feelings of pride, though not unmixed with humility and fear, lest it should not succeed in receiving at our hands that treatment to which its importance is entitled.

We are happily spared the necessity of having to traverse through the tangled mazes of English law in the prosecution of our inquiry, since the title of the Essay carries us back at once, and drops us down on Welsh ground, and in Welsh times—it is “the origin and progress of the Trial by Jury in *the Principality of Wales*.”

There can be very little doubt that the sympathetic feeling, involved in a trial by jury, is founded in human nature. It may, accordingly, be desirable that we should analyze the moral disposition and religious sentiments of the aboriginal inhabitants of the island, and see whether they presented any peculiar aptitude for the form which the principle in question, as we hope to demonstrate, subsequently assumed under the establishment of a civil government. We shall thus be able to ascertain whether the custom originated merely in the arbitrary opinions of individual legislators, or whether it was not rather the spontaneous growth and development of the national mind.

MORAL CHARACTER.

The Welsh memorials are unanimous in representing the love of truth, peace, and justice, as forming the predominant feature of the Cimbric character. We subjoin a few of their testimonies on that point:—

“The three *benevolent* tribes of the Isle of Britain: the first was the stock of the Cymry, who came with Hu Gadarn into the Island of Britain; for he would not have lands by fighting and contention, but of *equity and in peace*. The second was the race of Lloegrwys, who came from the land of Gwasgwyn, and were sprung from the primitive stock of the Cymry. The third were the Brython. They came from the land of Llydaw, and were also sprung from the primordial line of the Cymry. And they are called the three *peaceful* tribes, because they came by mutual consent and permission, in *peace and tranquillity*. The three tribes descended from the primitive race of the Cymry, and the three were of one language and one speech.”¹

¹ Triad 5, Third Series.—“The Historical Triads have been obviously put together at very different times. Some allude to circumstances about the first population and early history of the island, of which every other memorial has perished. The Triads were noticed by Camden with respect. Mr. Vaughan, the antiquary, of Hengwrt, refers them to the seventh century. Some may be the records of more recent date. I think them the most curious, on the whole, of all the Welsh remains.”—*A Vindication of the Ancient British Poems*, by Sharon Turner, Esq., F.A.S., 1803, p. 131.

That the Welsh were addicted to the triadic form as early as the sixth century, may be easily inferred from the works of the bards. Aneurin, in his *Gododin*, distinctly recites the titles of *ten* Triads. In like manner his contemporary, Taliesin, is full of allusions to Triads, which had existed from remote antiquity, and which he cites with respect, by way of authority. Celtic Davies gives the titles of no less than *fourteen* out of this bard. Foreign writers, likewise, bear testimony to the triadic propensity of the Britons at still earlier times. Mela, lib. iii. c. 2, has preserved one of their Triads, and Diogenes Laërtius another, the original of which we still have.—(See p. 17.) The antiquity of our Triads may be proved, moreover, from internal evidence; such as the obsolete character of several expressions used therein, and the employment of names, long since discontinued, to designate localities.

The Historical Triads, from which we have quoted above, are from a series in the Second Volume of the *Myvyrian Archaeology*. To the copy from which a transcript was made for that work, the following note is annexed:—“These Triads were taken from the

"The Almighty now, out of His grace and unutterable love, imbued them with laudable intentions; placing among them wise and holy men, who, under the upholding of His spirit and *peace*, and in the refuge of His *truth* and *justice*, acquired a right knowledge of every superiority conducive to the well-being of the race of the Cymry. Thus circumstanced, they proceeded in their adopted course, admitting into their train all that would join them; and in this manner retreated from place to place, until they escaped from the nations that had assailed them with devastation and plunder. At the end of their migration, they came to the Island of Britain; where, previously, no human foot had trodden; and took possession of it, under *the protection of God and His peace.*"²

The same principles which thus seem to have prompted the primary colonies to seek a peaceful asylum in Britain, are, moreover, embodied in their code of ethics, and form the fundamental basis of the bardic system:—

"Three things well understood will give *peace*: the tendencies of nature; the claims of *justice*; and the voice of *truth*.

"The three primary principles of wisdom: *obedience to the laws of God*; *concern for the welfare of mankind*; and suffering with fortitude all the accidents of life."³

book of Caradoc of Nantgarvan, and from the book of Ievan Brechva, by me, Thomas Jones of Tregaron—and these are all I could get of the three hundred—1601." Caradoc of Nantgarvan lived about the middle of the twelfth century. Ievan Brechva wrote a compendium of the Welsh Annals, down to 1150.

² "The Roll of Tradition and Chronology," *apud Iolo MSS.*, p. 426. Taken from Edward Williams' transcript of Llewelyn Sion's MS., which was copied from Meuryg Davydd's transcript of an old MS. in the library of Raglan Castle. Llewelyn Sion was appointed to collect the system of bardism as traditionally preserved in the Gorsedd Morganwg, in which he presided in 1580; and there is no doubt that this curious document formed a part of that collection. Meuryg Davydd presided in the Gorsedd Morganwg in 1560.

³ Moral Triads: these, as well as the Theological and Institutional Triads, may be seen in the original, and in its version, in E. Williams' *Poems*, ii. p. 227. Of the copy from which they are taken, the translator gives the following account:—"The Triads that are here selected are from a manuscript collection, by Llywelyn Sion, a bard of Glamorgan, about the year 1560. Of this manuscript I have a transcript; the original is in the possession of Mr. Richard Bradford, of Bettws, near Bridgend, in Glamorgan. This collection

“The three ultimate objects of bardism: to reform morals and customs; to *secure peace*; and to praise all that is good and excellent.

“The three joys of the bards of the Isle of Britain: the increase of knowledge; the reformation of manners; and the triumph of *peace* over devastation and pillage.

“The three splendid honours of the bards of the Isle of Britain: the triumph of learning over ignorance; the triumph of reason over irrationality; and the triumph of *peace* over depredation and plunder.

“The three attributes (or necessary and congenial duties) of the bards of the Isle of Britain: to manifest *truth* and diffuse the knowledge of it; to perpetuate the praise of all that is good and excellent; and to make *peace* prevail over disorder and violence.

“The three necessary, but reluctant, duties of the bards of the Isle of Britain: secrecy for the sake of *peace* and public good; invective lamentation required by *justice*; and the unsheathing of the sword against lawlessness and depredation.

“There are three avoidant injunctions on a bard: to avoid sloth, because he is a man given to investigation; to avoid contention, because he is a man given to *peace*; and to avoid folly, because he is a man of discretion and reason.”⁴

The sentiments enunciated here, and ascribed to our remote ancestors, are not unsupported by authorities of a more extrinsic kind. Diogenes Laërtius obtained a version, though somewhat distorted, of the second of the above Triads, which he has published as follows:—

Σεβειν Θεους,
Και μηδεν κακον δραν,
Και ανδρειαν ασκειν.

To worship the gods,
To do no evil,
And to exercise fortitude.

And if it be true that the Hyperboreans and the ancient Britons are the same people, as the description given by Hecateus, and others, of the position, form, and

was made from various manuscripts of considerable, and some say of very great, antiquity: these and their authors are mentioned, and most or all of them are still extant.”

⁴ Institutional Triads. See preceding note.

customs of the former's abode, would lead us to conclude, then the remarks made about the character of the inhabitants would also bear upon our subject, and confirm the views of the native documents. Hecateus remarks their simple manner, and singular *integrity*, and adds that their numerous princes generally *cultivated peace* amongst themselves.⁵

RELIGIOUS SENTIMENTS.

Our traditions represent the Cymry as having brought the doctrines of religion with them into Britain, though the same were not reduced into a regular code and system until the era of Plennydd, Alawn, and Gwron, in the reign of Prydain :—

“There had been bards and bardism before; but they were not completely methodised, and they enjoyed neither privileges nor established customs, but what they obtained through gentleness and civility, and the protection of the country and the nation, before the time of these three.”⁶

As the bards are never regarded in the light of inventors, as much as in that of jealous preservers of ancient traditions, we may reasonably view their religious tenets, however modified in the course of time, and from contact with other systems, as emanations from the patriarchal creed of Noah. Of this nature seem to have been two at least of their doctrines, which we are about to quote as bearing especially upon the subject under consideration. These are on equality and pride :—

“EQUALITY.—Superiority of *individual* power is what none but God can possibly be entitled to; for the power that gave existence to all, is the only power that has a claim of right to rule over all. A man cannot *assume* authority over another; for if he may over one, by the same reason he may over a million, or over a world. All men are necessarily equal.

“PRIDE.—Pride is that passion by which man assumes more than the laws of nature allow him; for all men are equal, though differently stationed in the state of humanity, for the

⁵ See Diod. Siculus, l. ii. c. 47.

⁶ Triad 58.

common good. Whoever assumes such a superiority is an usurper; and by this assumption of power, derived from pride, a man attaches himself to evil, in such a degree that his soul passes at death into the meanest worm, or he falls into the lowest point of existence."⁷

It is remarkable that *pride* is the only sin which, according to the bardic creed, sends man back to *annwn*, or the lowest point of existence. The Triad in which this doctrine is enunciated is so curious, that we here insert it:—

"For three things must man unavoidably fall into the circle of *abred*, though he has in everything else attached himself to good: *pride*, for which he falls down to *annwn*, or the lowest point of existence; falsehood, for which he falls to *obryn*, or a state corresponding with his turpitude; and cruelty, which consigns him to *cydvil*, or a corresponding state of brutal malignity, whence, as at first, he returns to the state of humanity."⁸

It is not for us to pronounce to what extent these views agree with Holy Scripture. Suffice it that they involve clear indications of having been primarily derived from the same source. Such, for instance, as the resemblance which the paramount enormity of pride, as exhibited in the bardic code, bears to the description which the Scripture gives of it, as emphatically the sin that caused the fall of men and angels. Add to this the strange phraseology and obsolete terms of the Triads, which in themselves are a proof of great antiquity. Nor is this antiquity subverted by the fact that there existed in Gaul, when Julius Cæsar wrote, an Archdruid having supreme authority, "*summam auctoritatem*," over the other Druids, any more than would feudalism in our own country contradict the conventional system, of the existence and operation of which we have undoubted

⁷ See "Bardism," by W. Owen, prefixed to his *Heroic Elegies of Llywarch Hen*, and E. Williams' *Lyric Poems*, ii., professedly compiled from the Traditions of the Gorsedd.

⁸ Theological Triads, *apud* E. Williams' *Poems*, ii. See note 3, p. 16. There are several terms employed in these Triads of a purely druidic character, such as *annwn*, *obryn*, and *cydvil*, as above. So are also *abred*, *ceugant*, &c.

proof. The one and the other might have been an abuse of the ancient law, or they might have been a legitimate manifestation thereof—the superior power having been conferred for “the common good.” Indeed, with respect to the Archdruid, Cæsar gives us to understand that such was the case; he was elected by the voice conventional, except when his qualifications for the office were obviously paramount. “Hoc mortuo, si qui ex reliquis excellit dignitate, succedit: at, si sint plures pares, *suffragio Druidum adlegitur.*” But the principles of druidism were not as well understood in Gaul as they were in Britain.⁹

Such, then, were the materials which composed, in part, the national character of early Britain; and it must be admitted that each and all had a strong tendency towards something analogous to jurorism. The principle of *justice*, not to mention its other tendencies, would have especial regard to the right disposal and the due arrangements of the limits of property. This, as we have seen, was strikingly exemplified in the conduct of Hu Gadarn, who “would not have lands by fighting and contention, but of *equity* and in peace.” And accordingly it is said of the island,—“no one has any *right* to it but the tribe of the Cymry, for they *first* settled in it.”¹ Here prior occupation is considered to confer the right of possession. This principle was also recognized and acted upon not only in the case of the Lloegrians and Brython, but likewise of “the three refuge-seeking tribes,” which came “under the peace and *permission* of the nation of the Cymry.”²

Again, under the influence of a *peaceable* disposition, the people would avoid all occasions of contention, and abstain from the exercise of avarice and undue ambition.

The religious sentiments before mentioned would, moreover, induce them to co-operate for their mutual welfare, whether in framing rules for the guidance of

⁹ See Cæsar's Com. de Bell. Gall. vi. 13; and the Institutional Triads.

¹ Triad 1.

² Triad 6.

their public conduct, or in choosing from amongst themselves those individuals who appeared to possess the requisite means for the purpose of enforcing such laws. And this is the germ and very essence of the conventional system.

LANGUAGE.

Much of the early history and manners of a nation may be learned out of its language. In the language of Wales there are two words used for *law*, *deddv* and *cyvraith*, the latter of which is the one most generally employed to denote legislative enactments. Now *cyvraith* is a compound word, formed from *cyd*, with, and *rhaith*, jury, and literally signifies *conjurat[i]on*, or *the joint act of jurors*. Nothing can be more indicative of the antiquity of jury among the Welsh. Nor is the word a recent coinage; it has its modifications that ramify in expression through some of the earliest acts and conditions of the Cymry. Such are *anrhaith*, what is not cognizable by law, spoil taken in war; *anrheithi*, an uncontrolled state; *anrheithiaw*, to go beyond rules, to depredate; *cynrhaith*, a leading or fundamental law; *penrhaith*, the chief of the law; *rheithawr*, rector; *rheithiad*, regulation; *rheithleu*, the luminary of justice, and many more which might be mentioned. The word occurs, moreover, in one or other of its combinations, in the earliest compositions which we possess. For, not to mention the laws of Dyvnwal Moelmud, we meet with it frequently in the poetry of the sixth century:³ *e. g.*—

A garwn i, ev carai *anrheithgar*.

What I loved, he loved to *excess*.—*Taliesin*.

Er cadw *cynrheith*.

To preserve the *leading law*.—*Ib.*

Gwarth yn neheubarth, *anrhaith* clodrydd.

There was dishonour in the south, though a famous *spoil*.—*Ib.*

Heb *gyvraith*, heb *reith*, heb *rodi*.

Without *law*, without *jury*, without a gift.—*Ib.*

³ For proofs of the genuineness and authenticity of the poetic compositions of the sixth century, see Sharon Turner's *Vindication*.

Colovyn glyw *reithvtyw* rodi arwar.

Thou, powerful supporter of the *living law*, producest the silence of death.—*Aneurin*.

Rhaith, a jury, though evidently of kindred affinity to *rectus*, right, is strictly a Celtic term, capable of being analyzed and deduced from two primitive roots, *i.e.* *rha*, that forces onward, and *ith*, growing straight, direct; *q.d.* *an enforcer of what is right*.

THE INSTITUTE OF TYDAIN TAD AWEN.

We have now arrived at that stage in the course of our inquiry whereat the principles which we have endeavoured to trace as at work in the construction of the national character assumed a legal form.

For eight hundred and forty-nine years⁴ had the Cymry been in possession of the island, in conjunction latterly, however, with the Lloegrians and Brython, who were descended originally from the same stock, and spoke a common language. During all that time there had been no compulsory law, or any well-defined system, for the purpose of regulating the affairs of the community. But the Gwyddoniaid⁵ had succeeded, more or less, in exercising a wholesome influence over the morals of the people, and in preserving and handing down the truths of religion. And now was the country at large ripe for the political development that followed, and which is described in the subjoined extract:—

“At this period a wise man, called Tydain, the father of poetic genius, exercised his meditation and reason on the best mode of framing stringent institutes for general sciences, and the divinely communicated principle of poetic genius, and presented his regulations to the consideration of other erudite persons of the Cimbric nation, who testified their unqualified adoption of them. And the first consequent step was to establish a principle of sovereignty; to effect which, the duties of dispensing justice, and sustaining social order, (*brawd a chymmrawd*) devolved on chiefs of kindred; who were also enjoined to confer the supreme

⁴ Roll of Tradition, &c., Iolo MSS. p. 429.

⁵ Sages, or men of science. Gwyddon is the root of *Derwyddon*, Druids.

rank of sovereign eldership on him whom they might deem the noblest of their grade; and Prydain, the son of Aedd the Great, was, by virtue of his wisdom, bravery, justice, and brotherly kindness, the personage they selected; and he, consequently, was proclaimed monarch of the Island of Britain; constituting in that capacity the bond of government.”⁶

The translation here used is that of the *Iolo MSS.* It does not appear, however, that the translator has caught the exact meaning of the original in one part. The literal construction of “dodi ar bencedloedd y Cymry gynnal Brawd a Chymmrawd” would be, “the elders of the Cymry were required to hold judgment and co-judgment;” that is, as we apprehend, the matter was to be considered and determined by the judgment of each state separately, as well as by that of the whole community in its collective capacity.

Thus, then, was Prydain, in consideration of his wisdom, bravery, justice, and brotherly kindness, elected, by the votes of the several heads or representatives of families, to the monarchical throne of Britain, and thus was first manifested the juridical and conventional element of the British constitution, which is the admiration of the world.

THE INSTITUTE OF PRYDAIN.

Prydain, having been thus elected, proceeded to give effect to the object of his exaltation. The nature and extent of his political reforms may be inferred from the following bardic records:—

“The three principal provinces of the Isle of Britain: Cymru, Lloegr, and Alban; and each of the three is entitled to the right of sovereignty. And they are subject to the monarchy, and the *jury of the country*, (rhaith gwlad,⁷) and its government, according to the system of Prydain, the son of Aedd the Great: and it belongs to the nation of the Cymry to determine the monarchy according to the *jury of the country and tribe*, because of original right and equity. And under the sanction of this

⁶ Roll of Tradition, &c., *Iolo MSS.* p. 427.

⁷ “*Rhaith Gwlad* is the oath of fifty men, that hold land under the king.”—*Welsh Laws.*

institute every territory in the Isle of Britain is entitled to a sovereignty, and every sovereignty ought to be sanctioned by the *jury of the country*. Hence the proverb, 'The country is stronger than its lord.'⁸

"The three pillars of the constitution of the Isle of Britain: the *jury of a country*, sovereignty, and judicature, according to the institute of Prydain, the son of Aedd the Great.⁹

"Prydain, the son of Aedd the Great, was the first who established a system of government and sovereignty in the Isle of Britain: and before this there was no equity but what was done by gentleness, nor any law but that of force.¹

"The three conventional monarchs of the Isle of Britain: the first, Prydain, the son of Aedd the Great, when a regular sovereignty was conferred upon the Isle of Britain and its adjacent islands²

"The three consolidators of sovereignty of the Isle of Britain: Prydain, the son of Aedd the Great; Dyvnwal Moelmud; and Bran, the son of Llyr Llediaith: and their systems were the best systems of sovereignty, so that they were pronounced superior to all other systems that were formed in all the Island of Britain.³

"The three opposing rules of the Isle of Britain: Prydain, the son of Aedd the Great, when he established a government and *jury* in the Isle of Britain⁴

"The three patriot kings of the Isle of Britain: Prydain, the son of Aedd the Great, who first regulated the right of a *jury-vote* for country and tribe, and made a system for country and adjoining country in the Isle of Britain —.⁵

"The achievement of Prydain, son of Aedd the Great,
Was the pacification of the co-inhabitants of the land,
And judgment under a *chief juror* (benrhaith) of the confederate tribes."⁶

The principal points that we gather from the foregoing extracts are, that Prydain consolidated the several states into a general union under one head—settled their territorial limits—and established a system of jury and law in the land.

⁸ Triad 2.

⁹ Triad 3.

¹ Triad 4.

² Triad 34.

³ Triad 36.

⁴ Triad 54.

⁵ Triad 59. Brodoriaeth. "A primary *brodoriaeth* implies the giving of the first verdict in court, under the privilege attached to such as possessed the land."—*Dyvnwal*.

⁶ Iolo MSS. p. 669. Attributed to Geraint Vardd Glas, who flourished about A.D. 900.

If we may conclude from the mode of his own election, the persons entitled to a jury-vote were heads of families, or of clans, (*pencenedloedd*,) but whether these *cenhedlloedd* were genealogically co-extensive with those who are described as such in the subsequent laws, we are not informed; and we are left in equal ignorance as to the extent of their jurisdiction, whether it reached to private cases of criminality, or was confined to matters of a more public or social nature.

BARDIC GORSEDD.

But his reforms did not stop here. He established another system of a conventional character,—that of the Bardic Congress. This system, in all its details, seems to have been scrupulously preserved and handed down by the bards even to the present day; at any rate in its essence, which involves the very principle of jurorism, it cannot have suffered any change. We will therefore quote out of the bardic records such passages as illustrate the origin and formation of the Congress, in which the principle in question is more or less prominent. In the “Voice Conventional”⁷ we read:—

“Prydain ordered diligent search to be made throughout the island for any persons who might possibly have retained in memory the primitive knowledge of the Cymry, so as to secure the traditional preservation of such information; and three persons of genuine Cimbric origin, nobility, and ordination, were found, called Plennydd, Alawn, and Gwron, who were of the order of Gwyddoniaid, and professed to know, traditionally, much of the learning that had appertained to the Cymry from time immemorial.”

The “Roll of Tradition”⁸ tells us in what manner these three persons were elected, and whence the idea of a bardic convention first originated:—

“The principle of sovereignty, and the royal title of Prydain, being permanently established, Tydain, the father of poetry,

⁷ “Extracted from Meyryg of Glamorgan’s Book, at Raglan Castle, by me, Llewelyn John, of Llangewydd, in Glamorgan.”—See *Iolo MSS.* p. 430.

⁸ *Iolo MSS.* p. 427.

was found supreme in heaven-descended genius; hence he was appointed to advise and teach effectually, in public, the nation of the Cymry, which he did through the medium of his vocal song, composed for the occasion, and publicly ratified as a faithful vehicle of oral tradition. After the death of Tydain, his equal could not be found in divine poetic genius and the sciences; whereupon his poem was closely scrutinized; and its precepts being adhered to, a public proclamation was issued, announcing, under a year and a day's notice, that refuge and privileges would be granted to all bards of divine poetic genius, who should assemble at an appointed time and place, so as to constitute a chair and gorsedd (*i.e.* supreme bardic sessions) in accordance with the instructions contained in the poem of Tydain, the father of poetic genius; and conformably to the *sense and deliberation of the country* represented by the *heads of kindred and acknowledged wise men* of the nation of the Cymry. At the chair thus convened, many were found to be divinely inspired with poetic genius, endowed with powerful reason, and confident of deliverance; whereupon they *cast lots*, to ascertain who the three persons were that excelled in name and fame; and they were found to be Plennydd, Alawn, and Gwron, who were unrivalled in oral tradition, as well as in vocal song, and the secrecy of letters and symbols."

Prydain is named in the former document, no doubt because it was under his royal sanction and authority that the proclamation and consequent acts took place. The "Roll of Tradition" proceeds:—

"Upon verifying this, they were appointed to frame good regulations for kindred and country, tradition and learning, and all other attainments of the mind. Thus empowered, and under the refuge of God and His peace, they established laws for regal government, judicature, and social order; conferred institutional distinctions on poets and bards, with immunities for their recitative poems; defined and fixed the principles of the Cimbric language, lest it should degenerate to imperfections and barbarisms; and regulated the modes of preserving oral tradition, learning, and all other branches of Cimbric lore. This code was now submitted to the *deliberation of kindred and country*, in gorsedd; and being *put to the vote*, it was adopted by a *great majority*; whereupon it acquired the force and privilege of *nationally attested authority*, by *voice conventional*; consequently it was again submitted to the *judgment of kindred and country*, under the prescribed year and a day's notice; and so on, from gorsedd to gorsedd, until the required expiration of three years;

every consecutive meeting confirming it by a *majority of votes*; so that, eventually, it was permanently established in full force and privileges, as the system devised by the said three wise men, who were the primitive bards of the island of Britain, according to bardic rules and prescribed usages."

Much in the same strain and to the same effect is the language of the "Voice Conventional :"—

"These persons having communicated what they knew, the whole was recited in *national audience*, before *commons and lords*, (gwlad ac arlwydd,) proclamation being made, under a year and a day's notice, that patronage would be extended to all persons possessing any traditional knowledge, however limited, of ancient lore, who should assemble in privileged gorsedd, and there declare it. That object being effected, a second gorsedd was similarly announced, and numerous held, at which the whole information obtained was traditionally recited by *voice conventional*; whereupon it was submitted to the consideration of a third gorsedd, convened in like manner, and which this time consisted of all the wise men of the nation, to whom a well digested system of ancient Cimbric learning was shown, together with the poetical institutes of Tydain the father of genius, who first composed a regular Cimbric poem. The system here produced having been judicially ratified, as well as every other branch of knowledge and tradition relating to early science, the three superior bards, already named, were requested to perpetuate the whole by means of song and traditional recitation, so as most conveniently and systematically to impart oral instruction; and at the succeeding gorsedd they presented their recitative compositions, which were referred to the consideration of three additional and consecutive bardic chairs, to be held under prescribed observances. Having, at the expiration of the requisite three years, again assembled in gorsedd, and no voice, whether of *country or bordering country* being raised either against them or their compositions, degrees were conferred on those three bards, who now framed laws for the regulation of bards, and the confirmation of privileges and usages, from thenceforward, in perpetuity; which immunities are called the privileges and usages of the bards of the Island of Britain; these bards, also, being each designated 'bard according to the privileges and usages of the bards of the Island of Britain.'

"The aforesaid three primitive bards, having fully established their regulations, took aspirants in poetry under their tuition, as students in progression, to be instructed and perfected in the mystery of bardism; and endowments were granted to all bards

and their disciples, whence they were designated 'endowed bards by right,' and, 'endowed disciples by claim or protection;' the whole being legally substantiated by the *jury of the country and its lords*.

"A gorsedd of the bards of the Island of Britain must be held in a conspicuous place, in full view and hearing of *country and lord*, and in the face of the sun and the eye of light; it being unlawful to hold such meetings either under cover, at night, or under any circumstance otherwise than while the sun shall be visible in the sky.

"The judgment of a bardic gorsedd must be given, either by *ballot*, or in any other way by which a *majority of votes* may be collected and ascertained, in accordance with the prescribed rights.

"A third way of conferring the degree of primitive bard on a poet, when three conventional bards of efficiency cannot be found in gorsedd, is to get a poetic aspirant of no progression, and subject him to the *verdict of three hundred men*, upon the testimony either of *twelve true men of the country and aristocracy*, upon the word of a magistrate, or that of a minister of religion, who shall attest on conscience that such aspirant has the qualities and attainments requisite for a bard; and if he be adjudged a bard by a *verdict so obtained*, he shall become entitled to a chair in gorsedd, according to the rights of reason, necessity, and *national suffrage*, so that, thus, a bardic gorsedd may be rightfully constituted; for, according to the rights and usages of the bards of Britain, neither a chair nor gorsedd can consist of less than three primitive bards of efficiency, that is, of convention; for a *majority* of voices cannot be ascertained except three, at least, be present; and no judgment of gorsedd can be given otherwise than by a *majority*.

"The law of necessity enjoins that the number of bards indispensably requisite should be completed in the most available manner, when the best institutional course cannot be adopted; thus conforming to necessity, where no better alternative offered; hence this law cannot become operative, except under the immediate influence of reason and circumstance; still, it is justifiable to act according to it, when judgment cannot be obtained from the *verdict of a majority of voices*; but necessity being superseded in the manner described, it would not be defensible to graduate a bard otherwise than constitutionally, that is, either by the *verdict and judgment of gorsedd*, or by *national suffrage*, after a year and a day's notice, and then proceeding by greeting and claim, until conventional efficiency be attained.

"A person is deemed a supporter of kindred and country who

has recourse to the law of necessity to effectuate beneficial purposes, under the influence of reason and circumstance, when urgency might not properly allow sufficient time for ascertaining the *sense of the nation*, or the *verdict of a gorsedd*, determined by the *major number*; but whosoever shall reject prescribed usage from motives of ambition or presumption, will be stigmatized as an enemy to kindred and country, when, at the same time a just *national verdict*, by the *choice and suffrage of a majority*, might have been obtained, and consequently, ought to have been adopted; or when the judgment of gorsedd could have been sought, according to the rights and usages of efficiency in the primary manner; that is, according to a law originating in the *jury-vote of country and kindred*; which law of reason and judgment constitutes THE RULING PRINCIPLE OF THE BARDS OF BRITAIN, and can *neither be contravened nor dispensed with*."

Other allusions there are to the principle of jurorism in this account of bardism, but we trust that we have quoted enough to show how thoroughly that element pervades the system, and that, in fact, it constitutes its very life and essence. It is not very clear, however, whether every adult was entitled to a vote, or whether the privilege was attached to some territorial, literary, or family qualifications. The "Roll of Tradition," indeed, would lead us to infer that it belonged only to *heads of kindred* (*ben cenedlau*) and *acknowledged sages*. The only other guidance we have on the subject must be deduced from the expressions, *gwlad a chenedl*, (country and nation,) and *gwlad ac arlwydd*, (country and lord.) In some instances, indeed, a definite number is mentioned, such as, that there ought to be *three* efficient bards, at least, in order to create a majority to graduate a primitive bard; but, in the absence of these, that the verdict of *three hundred true men of the country* must avail. Except in the latter instance we have no recognition of the principle of unanimity, which is characteristic of the petit, as distinguished from the grand, jury, in our own day. In other respects it is a majority only that is required.

ERA OF PRYDAIN.

According to the bardic computation,⁹ Prydain flourished 849 years subsequently to the arrival of the aboriginal colony, and its settlement in the island. In most pedigrees of the simple kind, his name occurs two or three generations before that of Dyvnwal Moelmud, who is generally supposed to have lived about 430 B.C. In the "Genealogy of Iestyn ab Gwrgant,"¹ however, he occupies a considerably earlier position, being at the head of the Silurian princes; and there is reason to believe that this is nearer the truth than the other representation. Indeed, to suppose, as in the former case, the acknowledged founder of sovereignty to be himself preceded by a long line of kings, is highly illogical. Nor is it unlikely that he is identical with the supposed Trojan Brutus; for, in the first place, one or the other only of the two names figure in those accounts which we have of the early state of Britain. Thus, as in the records from which we have quoted, Brutus is not once mentioned; so in the *Myvyrian Chronicles*, whilst the Trojan adventurer occupies a prominent position, Prydain is completely left out. Again the bequeathment of the island by Brutus to his three sons, Locrinus, Camber, and Albanactus, seems to be but an allusion to the partition of it into three provinces, Lloegyr, Cymru, and Alban, which was effected by the direction, and under the authority, of Prydain, as recorded in the Triad. To all this we may add, that the position which Prydain is made to occupy in the Silurian Genealogy tallies fairly enough with the supposed era of Brutus. In the Genealogy, sixteen successions are reckoned from Prydain to Idwal the Proud, the contemporary of Dyvnwal Moelmud; whilst the *Chronicles* give nineteen from Brutus to the renowned legislator; thus making a difference of three links, which, when we consider that

⁹ Roll of Tradition, &c., Iolo MSS. p. 429.

¹ From one of the MSS. of the late Mr. Thomas Truman, of Pantllwydd, in the parish of Llansannor, Glamorganshire.

they are distinct lines, will not appear unreasonable. If this be a correct view of the case, then Prydain must have flourished in the time of the prophet Eli, or upwards of a thousand years before the Christian era.

INTERVAL BETWEEN PRYDAIN AND DYVNWAL.

The interval which elapsed between the reign of Prydain and that of Dyvnwal Moelmud appears to have been rather barren of legislative enactments. The only allusions to any such are contained in the following notices, in connection with some of the Silurian kings:—

“Ithon, the son of Cymryw, was a *great improver of national government*. He systematized the manner of sowing corn.”²

“Ithel, the son of Llarian, was a very beneficent king, and the first who taught effectually the proper culture of wheat. It was he, also, who originally *organized the laws of landed property*.”

“Enir, the son of Ithel, called Enir the bard, was an exceedingly wise king, and a good bard. He reduced to fair order the maxims of wisdom, and conferred high distinctions on bards and Druids; so that he and they became supreme through the world for wisdom and knowledge. Druids was the appellation, in those days, given to persons of learning and faith.”³

What these particular improvements were, we have no means of ascertaining. It is probable that they were in some way connected with the arrival of fresh colonies in the island. When Prydain framed his laws and institutes, there were only three tribes here,—“the three peaceful tribes,” and it was with reference to them alone that his triple partition of the island was made. And as they were all of “one language and one speech,” there would be no great difficulty on that head. But, subsequently, and, it may be, in the interval in question, other immigrations took place, which are described in the following Triad:—

“Three tribes came, under protection, into the Isle of Britain, and by the consent and permission of the nation of the Cymry, without weapon, without assault.

² Genealogy of Iestyn ab Gwrgant, Iolo MSS. p. 336.

³ *Ibid* p. 337.

"The first was the tribe of the Caledonians, in the north.

"The second was the Gwyddelian race, which are now in Alban (Scotland).

"The third were the men of Galedin, who came in the naked ships (canoes?) into the Isle of Wight, when their country was drowned, and had lands assigned them by the race of the Cymry.

"And they had neither privilege nor claim in the Island of Britain, but the *land* and *protection* that were granted, under *specified limits*. And it was *decreed*, that they should not enjoy the immunities of the native Cymry before the *ninth generation*." ⁴

The concluding paragraph alludes to a law which could not have been contemplated previously, and was, on the arrival probably of the Caledonians, for the first time enacted, to meet the occasion that called for it. And as it refers especially to "landed property," it is not unlikely to have been the identical law passed in the reign of Ithel. We may infer, moreover, from the character and drift of the institute of Prydain, that it was the result of the collective wisdom of the nation, and was sanctioned by the verdict of a jury of the country.

DYVNWAL MOELMUD.

Dyvnwal Moelmud was the son of Clydno, Prince of Cornwall, and is said to have flourished about B.C. 430. There are four Triads relating to him, in each of which he is represented as a great benefactor to his people. In the first he is styled one of "the three national pillars of the Isle of Britain," because it was he that "first systematized the laws and ordinances, customs and privileges of country and kindred." ⁵ In the second, one of "the three consolidators of sovereignty of the Isle of Britain," ⁶ for the reason assigned in the case of Prydain (see p. 24). In a third, one of "the three primary sages of the race of the Cymry," because it was he who "first regulated the laws, privileges, and customs of the country and nation." ⁷ In another Triad he is called one of "the three beneficent sovereigns of the Isle of Britain," because he "improved and amplified the ordinances and laws, privileges and

⁴ Triad 6.

⁵ Triad 4.

⁶ Triad 36.

⁷ Triad 57.

customs of the nation of the Cymry. So that right and justice might be obtained for all in the Isle of Britain, who were under the protection of God and His peace, and under the protection of country and kindred.”⁸

Geraint Vardd Glas, in the ninth century, thus commemorates him, and the principal act of his reign :—

“The achievement of Dyvnwal Moelmud, the ardent,
Against disorder and rash confusion, was
The establishing of laws and mutually-protecting ordinances.”⁹

FORM OF HIS LAWS.

The Laws of Dyvnwal Moelmud are embodied in the triadic form, which, whether in prose or in verse, seems to have been the most ancient of all the forms used by the Cymry. Constructed on the principles of nature,

⁸ Triad 57.

⁹ Iolo MSS. p. 669. The Laws of Dyvnwal Moelmud are stated to have descended to us by means of the bardic institution. There is every reason to believe that they are, upon the whole, genuine. Not only the Triads, but Geraint in the tenth century, Caradog of Llangarvan in the twelfth century, and several other authors, bear testimony to the excellency of his code—such excellency as is apparent in that which bears his name. Its remote antiquity, moreover, may be easily inferred from its internal character. Some phraseologies are so obscure as almost to defy translation, *e.g.* “*Trioedd y Cludau a Thrioedd y Cargludau*,” which Mr. Owen has rendered, by terms scarcely less unintelligible, *Triads of Motes and Triads of Car-motes*: at any rate they do not altogether suit the facts or occurrences to which they are intended to apply. The Laws in question evidently refer to a state of things when the independence of the states was inviolate, when they were in a condition to elect a conventional monarch, when bardism was a constituent element in the body politic, and druidism formed the sole religion of the country. In one place only is there any reference to Christianity, Triad 219; but the fact of interpolation here is very clear, the Triad assuming a triple character, and thus exhibiting two different strata of a later date than the first, which is purely druidical; the second is, likewise, druidical, whilst the reference to Christian usages is in the third and last. As another proof of the antiquity of these Laws, may be mentioned the honourable position awarded to the smith; indicating thereby that the Britons had not been long acquainted with the metallurgic art. As every bard was required to know these Laws, there is no difficulty in understanding how they would be handed down, and escape any very extensive perversions.

the number three forming a limit to the capabilities of repeated exertion, and pervaded by one leading idea, which cements the whole together, it is admirably calculated to engage the understanding and to assist the memory. And that an extensive and very general knowledge of the laws of the country was required, is sufficiently clear from the following note appended to the code of Dyvnwal, wherein we find that no bard, ignorant thereof, could be properly and duly graduated at a gorsedd:—

“And thus end the Triads of Dyvnwal Moelmud, called the Triads of community and federate community; and every poet and genealogist that would know the privileges and usages of the country and nation of all Wales, and the privilege of nobility and its kind of justice, and the privilege of arms in respect of nobility and inheritance, and the privilege and non-privilege of aliens, *ought to be acquainted with these Triads*, ere he can justly obtain graduation, sanctioned at a gorsedd of vocal song, according to the privilege and usage of the ancient Cymry.”¹

¹ Myv. Arch. iii. p. 318. There were three modes adopted by the ancient Cymry for the preservation and transmission of knowledge. The first was vocal song, which continued as the only vehicle from Hu Gadarn down to the time of Prydain, when the “Voice Conventional” was established. This was an open gorsedd, to which all the people were duly invited, and at which all the traditions of the bards were publicly recited. The other mode was the Coelbren, which was invented, apparently, about the same time. The Coelbren, was the old alphabet of the Cymry, which was cut across the surface of a square or three sided piece of wood, being their way of writing. The existence of these several methods is attested by classical authors. Thus Posidonius, of Apamea, observes,—“It is the custom with all Celtic princes, when they go to war, to take with them a number of poets, who eat at their tables, and sing their praises to the multitude who flock around them.”—(*Athanæ*, lib. vi. c. 12.) “The bards,” says Ammianus Marcellinus, “record the exploits of heroes in poems, which they sing to the soft sound of the lyre.”—(Lib. xv. c. 9.) Both Cæsar and Mela observe that the scholars of the Druids spent no less than twenty years in making themselves masters of their system, and getting by heart the multitude of verses in which it was embodied.—(*De Bell. Gall.* lib. vi. 14. *Diog. Laërt. in Proem.*) The existence of the “Voice Conventional” seems to be alluded to by Cæsar when he speaks of the central congress of Gaul (*De Bell. Gall.* lib. vi. 13); he bears witness also to the fact that the Druids were acquainted with the use of letters, and in connection therewith

JURIDICAL MAXIMS.

The Cymry, being a deep-thinking race of people, have ever delighted in recurring to first principles in all their precepts and practices. Accordingly, several aphorisms, of an elementary character, are interspersed among the forensic Triads of Dyvnwal, which exhibit the view in which the framers and promulgators regarded them, the foundation on which they were constructed, and the object for which they were enacted, as well as the qualifications required in the administrators thereof. The following are some that bear more particularly upon the subject we have in hand :—

“The three pillars of government: the kingly office; *the jury of a country*; and the functions of a judge.²

“Three things due from each of these pillars: justice for all; protection and defence for all; and orderly regulations in respect of learning and science and memorial for every member of the community.³

“The three strong supports of law: a learned judge; a truthful witness; and a *conscientious jury*.⁴

“The three material essences of a right judgment: profound consideration; the social usage of the law; and a conscientious *jury*, judge, and sovereignty.⁵

“The three material essences of sovereignty: the necessity of country and co-country; the consideration of the wise; and the verdict of the *jury* of country and social state.⁶

“The three indispensables of government: the lord as king; *the jury of a country*; and the functions of a judge.⁷

“The three indispensables of a federate community: supreme sovereignty; *a jury of the joint states*; and the conventional judgment of co-country granted as a privilege to whoever demanded it, whether he were a man of the country or of the adjoining country.⁸

“The three indispensables of each of these three: apprehension of the mutual testimonies of events; judgment given conscientiously; and brotherly love between country and co-country,

speaks of an *institute*, or ‘system. “They appear to me to have established this custom—*INSTITUISSE*,” &c., (lib. vi. 14,) which is in some degree a confirmation of the Welsh traditions about the “Coelbren.”

² Myv. Arch. iii. p. 286.

³ *Ibid.*

⁴ *Ibid.*, p. 287.

⁵ *Ibid.*, p. 288.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

and between man and country, and between man and man; and, where these exist not, it is difficult not to fall imperceptibly into a perversion of judgment, and into injustice.”⁹

“Out of three things cometh law: the necessities of events; understanding the secrets of the wise; and the agreement of nation and sovereignty *by means of a jury.*”¹

From these maxims we learn that the Cymry, in the time of Dyvnwal Moelmud, were taught to look upon the juridical system as part and parcel of the constitution, and the source, as well as a main support, of the law and good government. The system itself is further resolved into its primary elements,—conscience, love, and a sense of justice,—the very principles which, as we have observed, formed the social character of the Cimbric colony on its first arrival and settlement in the island.

(To be continued.)

A TREATISE ON THE CHIEF PECULIARITIES THAT DISTINGUISH THE CYMRAEG, AS SPOKEN BY THE INHABITANTS OF GWENT AND MORGANWG RESPECTIVELY.

By PERERINDODWR.

(Continued from page 314, vol. ii.)

THE GWENHWYSEG, OR DIALECT OF GWENT.

I WILL now endeavour to ascertain what is meant by “The Gwenhwyseg,” or “Dialect of Gwent.”

It may be supposed sometimes, when so much is said about the Gwenhwyseg, that it is a language distinct from the Cymraeg. Iolo Morganwg, at page 20 of his *Poems Lyric and Pastoral*, thus observes of the dialect of Gwent, or Siluria:—

⁹ Myv. Arch. iii. p. 288.

¹ *Ibid.* p. 309.

“The originals of these *Triades* are in the *Silurian* (which is the *most ancient* dialect and orthography).

“The *Silurian* differs, in many particulars, from the Biblical dialect of modern writers.”

In order to understand what Iolo meant in the above paragraphs, I shall subjoin a few of the Triads under consideration.

TRIOEDD BARDDAS.

“1. Tri un cyntefig y sydd ag nis gellir amgen nag un o honynt; un Duw, un Gwirionedd, ag un Pwngc Rhyddyd; sef y bydd lle bo cydbwys pob gwrth.

“2. Tri pheth tardd o'r tri Un cyntefig, pob Bywyd; pob Daioni; a phob Gallu.

“9. Tri pheth dir y byddant; eitha, Gallu; eitha, deall; ag eitha, cariad Duw.

“31. Tri chyntefigaeth Gwynfyd, Annrwg; Anneisiau; ag Annarfod.

“32. Tri adfer Cylch y Gwynfyd, Awen gysefin; a gared gysefin; a Chof y cysefin; am nas gellir Gwynfyd hebddynt.

“42. Tri pheth y sydd ar eu difant; Tywyll; Anwir; a Marw.

“43. Tri pheth sy'n ymgadarnhau beunydd, gan fod mwyaf yr ymgais attynt Cariad; Gwybodaeth; a Chyfiawnder.”—E. Williams' *Lyric Poems*, pp. 237–9.

In looking at the above Triads we see nothing that is not rather pure Cymraeg; its chief peculiarity seems to be, that substantive words, &c., are understood, though they may not be expressed.

With respect to Iolo's statement that the *Gwenhwyseg* differs greatly from the Biblical style, the same may be predicated of the *Dyvedeg*, and also of any other dialect in Wales. The Biblical Cymraeg was written in a middle style, the language being preserved smooth, clear, and intelligible for every part of Wales. And this uniformity continues still all over the Principality, for the Bible is understood by the Cymry of Cardiff and Holyhead, Gelli and St. David's Promontory, with equal ease and clearness. It is thus free from provincial accents and phraseologies; and it may be asserted that the Bible is

not written in the dialect of Dyved, or of Powys, with as much truth as that it is not written in the Gwenhwyseg.¹

In the Preface to *Cyfrinach y Beirdd*, p. 5, Iolo Morganwg thus remarks:—

“Hardly anything may be met with in *Cyfrinach y Beirdd* that is not tolerably pure Gwenhwyseg;—much purer even than anything found in the Welsh dialects of the other parts of Wales.”

If so, the Gwenhwyseg contained a multiplicity of compound words, such as *cadarnfarn*, *cywirserch*, *ystyrbyyll*, &c., &c. Nevertheless, it is not to be believed that the language of Gwent was other than a spoken dialect of the Cymraeg; and the reason why it is designated as the language of Gwent is that it was there spoken. On the other hand, it cannot be denied that the Cymraeg, throughout the middle ages, and still more recently, was somewhat unsteady in its character and principles. And the same may be said of it even to this day. It has not at present any fixed alphabet, or any system for the orthographical construction of its words, founded upon etymology and composition; for the most learned Welsh scholars differ greatly one from the other in their mode of forming the alphabet; and as to the ways of deriving words, they are endless. Accordingly, the Cymraeg of Dr. Pughe, is Dr. Pughe’s Cymraeg; and the Cymraeg of Iolo Morganwg is (or was) also his Cymraeg. And many other authors may be mentioned, who cross one another, and whose inventions and fancies have no end. But, withal, the old language has not yet attained any fixed and secure anchorage.

The only peculiarities of the Gwenhwyseg are its shortness, elegance, and the clearness of its composition; which, undoubtedly, is owing to the fact that the inhabitants of Siluria were more heroic and courageous than the inhabitants of any other part of Wales. They were brave and energetic, resolute, and working against all

¹ The language of the Welsh Bible approaches nearer to the Southern than to the Northern dialects of the Cymraeg.—D. S. E.

adversity. How many orthographical changes soever may be seen in old Welsh manuscripts, and however varied are the present modes of spelling the ancient language, yet it cannot be believed for a moment that the language of Gwent, like those of Cornwall and Armorica, possesses a vocabulary peculiar to itself; for, in respect of grammatical construction, the language of Gwent was the same as that of Powys, or of any other part of Wales; its distinctiveness consisted in its provincial conditions and cultivated elegance.

That the *Gwenhwyseg* is old, may be proved by the antiquity of the *Cymraeg* in general; that it was under cultivation from an early period, may be proved from the following facts:—

After the departure of the Romans from the Island of Britain, about A.D. 400, or perhaps earlier, the Britons immediately set about the re-establishment of an independent government. During the succeeding interval, until A.D. 500, they recalled to memory the old and primitive system and knowledge of the bards of the Isle of Britain, and a poetical chair was restored at Caerleon-upon-Usk, over which the two Merddins, Taliesin, Saint Mabon, and others, presided; and there, under the patronage of Arthur and his knights, and a convention of wise men, was instituted the system of the Round Table, which was a system of the science and knowledge of the usages and privileges of the bards and men of vocal song. It was then arranged that everything of worth and antiquity should be improved and preserved, where found necessary; and everything new, adjudged to be an accession to worthy sciences, in respect of wisdom and the cause of country and kindred, was properly distinguished. The motto of that chair was, "Truth against the World,"—"In the Name of God and His peace."

According to the testimony of the Roman writers, Siluria considerably surpassed the other provinces of Cymru in polite attainments, as well as in patriotic energy. It is clear that the inhabitants of this province

added much to the knowledge of their tribe from the learning of the Romans, in which the bards seem especially to have improved. It was, undoubtedly, from that source that a knowledge of the poetical quantities was derived,—a knowledge which has never to this day been possessed by the bards of any other province of Wales. About the said era, the art of poetry was greatly cultivated,—the principal canons adapted to the tendencies of the language were traced,—and resplendent learning was scattered over the country by the ecclesiastics of the blessed College of Cattwg the Wise, at Llanveithin, (Llancarvan,) and Bangor Illtyd, in Llanilltyd Vawr, as well as of other celebrated schools.

After Arthur had been slain in the battle of Camlan, the Round Table was placed under the protection of Urien Rheged, at Aberllychwr Castle, which was his principal palace: it was thence, about two hundred years subsequently, removed to Caerwynt; and more than a hundred years after that, it was restored to its primitive state at Caerleon-upon-Usk, under the patronage of Iestyn ab Gwrgan, who placed it in his new castle upon the Taf, in the royal town of Cardiff. See the Preface to *Cyfrinach y Beirdd*, by Iolo Morganwg, pp. 8, 9.

In concluding this account of the Gwenhwyseg, I feel convinced that I have adduced proof enough of what I had asserted before, namely, that the Gwenhwyseg is the same as the Cymraeg in general,—only that the opportunities which the inhabitants of Gwent had for learning excelled those of any other province in Wales. The neatness, clearness and elegance of the language, which was the result of investigation and research, caused the language of this province to become purer than that of any other province; and thus it was raised into eminence.

(To be continued.)

THE TRADITIONARY ANNALS OF THE CYMRY.

CHAPTER IX.

FROM DYVNWAL MOELMUD TO CERAINT AB GREIDIOL.

THE representative of the Silurian dynasty, in the time of Dyvnwal, was Idwal Valch, or the Proud, of whom it is said that "he was a man supreme in all great exploits," and that he was "chief elder" in the sovereign's court; "and thence, the princes descended from him, became chief elders in the courts of all the kings and princes of the Island of Britain."¹

As chief elder he ranked first among the tributary kings, and was entitled to the presidency in the "session of federate support, or conventional session of country and federate country."²

We have no means of identifying any of the Silurian princes, so as to fix, with any degree of certainty, the eras in which they respectively reigned, until we come down to Ceraint, the son of Greidiol, whose architect, as we learn from the Triads,³ "first taught the use of stone and mortar to the nation of the Cymry, at the time when the Emperor Alexander was subduing the world," *i.e.*, about B.C. 330.

During this interval of a hundred years, no fewer than fourteen successions occur in the genealogy of Iestyn; an unusual proportion, which gives little more than seven years to each reign. There are a few facts, however, recorded, which tend to account for this disproportion. Thus, we are told that Archwyn was dethroned on account of his personal defects, and succeeded by his brother; that Goryvniaw and Cynvarch were both killed, and succeeded by their brothers, respectively. These three links may, then, for our purpose, be deducted from the general number of reigns, and the result will give about nine years to

¹ The Genealogy of Iestyn ab Gwrgant.

² Laws of Dyvnwal Moelmud; Triad 60.

³ Triad 91.

each, which after all, it must be allowed, is still below the average.

It would appear that Ceraint ab Greidiol flourished near the era of Gwrgan Varvdrwch, sovereign of the island, which, according to the "Periods of Oral Tradition," was a hundred and twenty-eight years subsequently to the time of the great legislator, and closes a stage in chronology. Thus—

"From the time of Dyvnwal Moelmud to that of Gwrgan Varvdrwch, the son of Beli, the son of Arthan, the son of Pyll Hir, the son of Beli Hen, the son of Dyvnwal Moelmud, one hundred and twenty-eight years. In the time of the said Gwrgan, an awfully tempestuous inundation occurred in the British seas, that engulfed a large portion of the Lowland Cantred; and in consequence of this deluge, the Gwyddyl first came into the Island of Britain, and received of Gwrgan lands in Ireland, where they became a numerous and powerful people. In his time, also, the men of Llychlyn came first to Britain and obtained the means of subsistence in Albania, where they have remained to this day. He built a city called Caerwerydd, where he resided, a praiseworthy king, for nineteen years; and there he died."⁴

The extract from the "Genealogy of Iestyn ab Gwrgan," which embraces this period, is as follows:—

"Archwyn, the son of Idwal, was a deaf and dumb king, but a very wise and brave man; still, for his defects, he was dethroned.

"Rhun Gamber, the son of Idwal, was a very valiant king. He enacted a law that no one should intermeddle with his neighbour's concerns, except by permission or request.

"Gorvyniaw, the son of Rhun Gamber, was a very wicked and cruel king. He was killed; and his brother Cynvarch succeeded him.

"Cynvarch, the son of Rhun, was killed for his cowardice; and his brother Bleddyn succeeded him.

"Bleddyn, the son of Rhun, was an exceedingly good king, and many times triumphant over his enemies; whence he was called Bleddyn the Wolf; but he was held in high esteem.

"Morgan, the son of Bleddyn, was a truly good king, who effected incalculable benefits for his country, both in peace and

⁴ Oral Tradition, *apud* Iolo MSS. p. 413.

war. He passed a law that the forests should not be destroyed, except with the consent of either the king or the wise men of the country; that all murderers and traitors should be burnt; and that the wealth of thieves should be taken from them, and restored to those whom they had despoiled. Some say it was from him that Glamorgan derived its name; an assertion, however, that is quite erroneous, whether supported by written authority or tradition, as will presently be seen.

“Berwyn, the son of Morgan, was a mighty king, who inflicted summary vengeance on his enemies. He exercised his power equally in supporting the good, and in punishing the wicked.

“Ceraint the Drunkard, the son of Berwyn, was the first who made malt liquor properly; and the commencement was thus:—after he had boiled the wort, together with field flowers and honey, a boar came there, and, drinking of it, cast in his foam, which caused the liquor to ferment. The beer thus prepared, was superior to any ever known before; and thence arose the practice of putting barm in wort. Having attained this knowledge, Ceraint gave himself up entirely to drunkenness, in which state he died.

“Brywlais, the son of Ceraint, was a good king, a melodious bard, and a sweet singer; but nothing further is known of him.

“Alavon, the son of Brywlais, was a very kind king in word and action, and also a bard of transcendent compositions. A tremendous earthquake occurred in his time, until the mountains and rocks were rent; and the rivers, being diverted from their beds, ran through the chasms of the ground.

“Annyn the Rugged, the son of Alafon, was a potent monarch. In his time a new king sprang up in Gwynedd, in utter violation of justice. A severe war took place between Annyn and the Coranians, in which he frequently vanquished them. The Dragon Aliens came, in his reign, to Britain and Ireland. In Britain, they perfidiously confederated with the Romans against the Cymry; and, subsequently, with the Saxons; but they are now become extinct in this island; although they still entirely possess Ireland, where they are termed Gwyddy. The invasion of this people constituted the second, and principal, of the ‘Three chief depredations of the Island of Britain.’ The third was that of the Saxons.

“Dingad, the son of Annyn, was the first who raised cavalry to repel hostile invasion. He constructed many strong cities and wood fortresses; and was the first, also, who accustomed people to live in places of defence.

“Greidiol, the son of Dingad, fought against the Coranians,

slew them, and drove them entirely out of Cymru; upon which many of them went to the Gwyddyl in Ireland, and numbers to Alban.

“Ceraint, the son of Greidiol, was a wise king; but having fallen in love with a young woman who did not requite his affection, he became deprived of memory and reason.”

These two extracts contain the germ and substance of the events which occurred during the period in question, in relation to the immediate province of the aborigines; we intend, therefore, that they shall serve as the text of our commentaries in the present chapter.

The dethronement of Archwyn, on account of his personal defects, is the result of a principle, which seems to have received a legal recognition in the code of Dyvnwal Moelmud. With the view of holding certain civil rights, it was necessary, among other qualifications, that the candidate should be an “efficient man;” and efficiency is there defined as consisting of three things,—

“Being complete and perfect as to bodily senses, that is, as primaries, the hearing, the sight, and locomotion, for the law says, the three efficiencies of the body are hearing, sight, and motion; the reasoning faculty of the mind and understanding, from habit and intuition; and fortitude: these three effect efficiency of intellect as to the political sciences.”⁵

The latter portion of this Triad, in that it insists upon the mutual influence of body and mind, sufficiently explains the reason which must have originally prompted our ancestors to carry the theory into operation. It is akin to the law of the Jewish priesthood, which prohibited such as had personal blemishes from ministering in the sanctuary:—

“No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire; he hath a blemish; he shall not come nigh to offer the bread of his God.”⁶

It is remarkable, moreover, as confirmatory to a certain extent of the early operation of this law among the

⁵ Welsh Laws, ii. p. 539.

⁶ Lev. xxi. 21.

Cymry, that those skeletons which have been discovered in primæval tombs, of a character indicative of the high rank of their occupants, display uncommonly fine proportions of body. Many, like Saul, when they stood among the people, must have been higher than any of them from their shoulders and upward.⁷

We know that this law was put in force as late as the twelfth century, when Iorwerth Drwyndwn, eldest son of Owain Gwynedd, was not allowed to ascend the throne on account of a blemish on his face—a broken nose—“a flat nose”—one of the defects particularly specified in the Levitical code.⁸

It would be interesting to know who possessed the power and authority of pronouncing judgment on this delicate subject, fraught, as it was, with national importance. Nor are we left to mere surmises or conjectures on this head; the legal extract which we have quoted, goes on to say, that the question was to be decided by “a master and demonstration, or by the silent vote of fifty men, being innate Cymry of his own kindred.”

The enactment of Rhun Gamber supposes the existence of distinct families and tribes, in perfect accordance with the language of all our other records. Indeed, so purely and fully does the system of clanship, founded upon the sacredness of the marriage tie, run through the traditionary annals of the Cymry, that it is impossible not to believe that the charge of concubinage, brought against them by Cæsar,⁹ was other than an egregious misapprehension, or a vile calumny. How much more consonant with the voice of our own national authorities is the testimony of Procopius, though delivered with reference to a later date in the history of the country:—

⁷ In the extraordinary tomb, called *Cairnnochel*, on the hill above the moor of Ardoch, a cist was found, “containing, according to the account of the parish minister, the skeleton of a man, seven feet long.”—Sinclair’s *Statistical Account*, viii. p. 497.

⁸ Lev. xxi. 18.

⁹ De Bell. Gal. lib. v. c. 14.

“ So highly rated is chastity among these barbarians, that if even the mere mention of marriage occurs without its completion, the maiden seems to lose her fair fame.”

But, as we shall have occasion to treat of this social question more at length hereafter, it is unnecessary that we should pursue it further in this place.

Important measures of reform are mentioned as having been passed in the reign of Morgan, and by his authority, which tended to benefit the country “ both in peace and war.” At the time in question, the island was studded with dark and thick forests, which proved of essential service both to the sportsman and to the warrior. Strabo writes of the inhabitants :—

“ Forests are their cities ; for having inclosed an ample space with felled trees, here they make themselves huts, and lodge their cattle, though not for any long continuance.”¹

To the same effect is the testimony of Cæsar :—

“ Driven back by our cavalry,” he observes, “ they betook themselves to the woods, having obtained a place excellently fortified both by nature and art. All the entrances were stopped up by abundance of felled timber. They themselves but thinly fought from the woods, whilst, at the same time, they prevented us from entering within their defences.”²

He says, moreover, that the camp of Cassivellaunus was—

“ Fortified by woods and marshes, where a great number of men and cattle was congregated. The Britons, when they have fortified entangled woods with a rampart and a ditch, call it a town, in which they are wont to meet with the view of evading the attack of the enemy.”³

The Cymry have a remarkable anecdote in connection with Caractacus, in which are represented the great advantages which the Britons were supposed to derive from their native woods. It is said that after a great slaughter of the Romans,—

¹ Procopii Cæsariensis de Bello Gothico, lib. iv. c. 20. The Greek historian flourished A.D. 560 ; Strabonis Geographiæ, lib. iv.

² Lib. v. c. 9.

³ *Ibid.* c. 21.

"Some of those who had escaped, told their emperor that their was neither chance nor hope of overcoming Caradoc, the son of Bran, as long as the woods and thickets remained in the territories of Caradoc and his Cymry, inasmuch as, they said, that in the woods and forests they conceal themselves like wild beasts, and it is impossible to obtain a sight or a glance of them in order to slay them; so that they come upon us Cæsarians unawares, as numerous as bees out of a hive in a long, hot summer's day, and slaughter us in heaps."

The emperor threatens to send a hundred legions to burn "all the woods in the territories of Caradoc," but the British chieftain and his men hearing of his purpose, cry out with one voice:—

"It is a small thing for us to defend our country, otherwise than through strength of body and heart; therefore let us burn our woods, as broad and as far as there is seen a leaf of their growth; . . . then let us invite the Cæsarians to our country, and meet them, army against army, upon the plain and open ground, the same as we did on the covert ground, and on the wilds."

This they accordingly did; and the two armies having met once more,—

"Equal were Caradog and his Cymry, on open ground, to what they before were found in the woods, as good on the plain as in the covert; and then it became one of the proverbs of the country, when they would say, 'Equal in the wild as in the open ground.'"⁴

Whilst the Cymry were at peace among themselves, and in friendly alliance with the "refuge-seeking tribes," they could not perceive the great use of their thickets and forests as places of defence; and no doubt all persons were at full liberty to clear the land of as much timber as they considered expedient for agricultural purposes. The hostile incursions of the Coranians, however, afforded them a practical proof of the advantages derivable from the woods in time of war, and compelled the chieftains accordingly, as a matter of state policy, to restrict the ancient freedom. Hence the enactment of Morgan,

⁴ See Iolo MSS. pp. 597, 598.

the son of Bleddyn, which in all probability is the identical one that is to be found in the code of Dyvnwal, where it must have been subsequently embodied, thus :—

“There are three motives of request: for tillage; festal games; and the burning of woods; for, upon a request, they are not to be impeded.”⁵

“Three things that are not to be done without the permission of the lord and his court: building on a waste; ploughing a waste; and clearing wild land of wood on a waste: and there shall be an action for theft against such as shall do so; because every wild and waste belongs to the country and kindred in common; and no one has a right to exclusive possession of much or little of land of that kind.”⁶

As to his other enactment. Whether Morgan now fixed burning as the sole and invariable punishment that was to be inflicted upon murderers and traitors, is not very evident. Certain it is, that in the Laws of Dyvnwal, three forms are laid down, of which the particular selection is left to the option of the king or the lord of the territory. They are thus enumerated :—

“Three persons who forfeit life, and who cannot be redeemed: a traitor to the country and kindred; one who shall kill another through ferocity; and a proved thief for the worth of more than four byzants.”⁷

“There are three modes of punishment by the forfeiture of life: beheading; hanging; and burning; and it is for the king, or lord of the territory, to order which he willeth to be inflicted.”⁸

We think that we can trace here the origin of Cæsar’s impression as to the offering of human sacrifices, with which he charges the Druids. Having noticed how the ministers of religion superintended the execution of the law in matters of life and death, he would very naturally connect their proceeding with the idea of a sacrifice. But the character of those put to death was such as to draw forth from him the admission that they were generally malefactors, the sacrifice of whom, he considers, was more acceptable to the immortal gods than that of

⁵ Welsh Laws, ii. p. 479.

⁷ *Ibid.* p. 851.

⁶ *Ibid.* p. 523.

⁸ *Ibid.* p. 487.

others. We must not forget, however, that Cæsar's statement on this point is made with especial reference to Gaul, in which country the true principles of bardism were never fully understood; and however well founded it might be in that respect, it does not equally apply to Britain.

This subject of burning "murderers and traitors" is calculated to give rise to another inquiry of a deeply interesting character; namely, whether the urns discovered in tombs of the stone period may not have contained the ashes of great criminals.

The account which we have of the origin of malt liquor in the reign of Ceraint is extremely curious; and it is certain that ancient authors give their testimony in support of the antiquity of brewing among the inhabitants of this island. Thus Strabo, quoting Pytheas, though not approvingly, writes:—

"They have wheat and honey, of which they make a beverage."⁹

And Dioscorides:—

"And that [drink] which is called *curmi*, prepared from barley, which is frequently made use of as a beverage instead of wine, produces pains in the head, and bad humours, and is injurious to the nerves; such drinks also are made from wheat, as in Iberia and Britain, towards the west."¹

This "*curmi*" is evidently identical with *cwrw*, or *cwryv*, a beverage for which the Cymry are celebrated to this very day;—*cwrw da* having become an established proverb.

The effects of the violent earthquake, said to have happened in the reign of Alavon, may perhaps be still traced in some parts of the country, and serve so far in support of the textual narrative. The extraordinary bed of the Avon, from Bristol to the Severn, is evidently an immense cleft formed by some tremendous convulsion of

⁹ Strabonis Geographiæ, lib. iv. p. 278. Ed. Falconeri. Oxon. 1807.

¹ Dioscoridis, De Medica Materia, lib. ii. c. 110. Ed. Saracen. Francof. 1598.

the kind : and *Caer-odornant*, (the city of the rift river,) the Welsh name of that ancient city, seems to support that hypothesis. Persons who have examined the district affirm, that the original course of the Avon through Somersetshire, from Nailsey, near Bristol, to its confluence with the Severn at Clevedon, may still be traced.

It is probable that the inundation spoken of as having engulfed a large portion of the Lowland Cantred, in the time of *Gwrgan*, was owing to the earthquake in question. A similar occurrence, indeed, is referred to, in the early part of the sixth century, but with this difference, that whereas the former flooded over *much* (lawer) of the district, the other is described as having destroyed all the land and houses which it contained.² The one, therefore, must not be confounded with the other, or supposed to preclude the possibility of its occurrence. Indeed, the precautions which seem to have been taken with the view of checking the encroachment of the sea, and by the temporary neglect of which, on the part of *Seithenyn*, the second catastrophe occurred, but too clearly implies that something of a similar character had previously happened.

About the fact of an inundation there can be no doubt whatever. Not only do the roots of forest trees, still traced a considerable way into the sea at low water, prove it, but the causeways, which are now very generally admitted to be artificial, and which are supposed to be the old embankments of *Gwyddno*, lend a very strong testimony to the fact.

The effects of the influx extended likewise to the continent, in consequence of which the *Gwyddyl*, following the example of the people of *Galedin* on a former occasion, sought a settlement in Britain, but received of *Gwrgan* lands in Ireland. This is the first time we hear of Ireland in connection with British affairs ; and the notice is remarkable as indicative of the comparatively recent

² Triad 37, Third Series. "Oni chollwyd o dai a daiar y maint ag oedd yna."

colonization of Ireland, in opposition to those theories which invest the Gwyddyl with a prior claim to these islands.

Probably it was the same calamitous occurrence that forced the Llychllynwys to seek means of subsistence in Britain. Whether these people were of Celtic, or of Gothic, origin, must be a matter of conjecture; it is very likely that their request was founded upon the alliance that naturally ensued between the two nations upon the marriage of the British King Bran with the daughter of the King of Llychlyn.³ And as Bran's dominions lay north of the Humber, the settlement which the Scandinavians obtained of him was accordingly in that country.

But we must somewhat retrace our steps. In the year B.C. 389, which answers to the time of Beli, the father of Gwrgan, rather than to that of Beli Hen, son of Dyvnwal Moelmud, occurred that famous expedition of the Cimbri into Italy which is noticed by the Roman historians. The account which the "Bruts" give of it is simply as follows:—

Beli and Bran, having first shared the kingdom, were soon at variance; and Bran, the younger brother, being overcome in battle, fled to Llychlyn, his wife's native country, from whence, with a fleet of Llychllynians, he attempted to recover his power. He was again discomfited, and fled into France. Having obtained an armament there, he prepared for a third attempt, when, by the mediation of their mother, the brothers were reconciled, and agreed to turn their power against the Gauls. Being victorious, they led their forces into Italy, where Bran remained as chief. His brother returned home, and was buried in the Tower of London.⁴

About the same time occurred the events which are recorded in connection with the reign of Annyn the Rugged, the Silurian prince. From the manner in which the new king that arose in Gwynedd, "by mere usurpation," (o lwydr drais,) is associated with Annyn

³ Myv. Arch. i. p. 142.

⁴ *Ibid* pp. 141, &c.

and the Coranians, we naturally infer that he was one of the latter tribe. The encampments that crown the Clwydian range of hills seem to have been originally constructed with the view of repelling them, for the stone weapons⁵ which were recently found in one of them would hardly have been used by the Cymry after their maiden warfare with the first of the usurping tribes. It is remarkable also, as connected with this view, that Dingad, the son and successor of Annyn, is represented as having "constructed many strong cities and wood-fortresses," and been "the first who accustomed people to live in places of defence." It is, therefore, very probable that the Coranians had at this time acquired a very strong footing in North Wales, and that it was against them in that part of the country that Annyn carried on his "severe war." That they had penetrated into some parts of Cymru is undoubted; for it is related of Greidiol, the son of Dingad, that he, having prevailed against them, "drove them entirely out of Cymru."

When Annyn was fighting with the Coranians, the second of "the usurping tribes,"—designated in the genealogy, "dragon aliens," but which are explained in the Triad⁶ as the Gwyddyl Ffichti, or Irish Picts,—came over and settled on the Scandinavian coast. Commentators differ as to the origin of these people; for, while most consider them as a branch of the Celyddon, which hypothesis is somewhat corroborated by an expression of Eumenius,—"*Caledonum aliorumque Pictorum*,"—others again identify them with the Cymry. And, indeed, if we may infer from the only word of their language extant, as written by Bede,⁷ it would appear that there are very good grounds for this opinion also. It is certain, however, that both Bede⁸ and the Welsh "Bruts,"⁹ with reference to later immigrations, describe their original

⁵ Flint arrow-heads were found by W. W. Ffoulkes, Esq., and a curious stone knife was dug up by the writer of these "Annals,"—which relics are now preserved at Ruthin Castle.

⁶ Triad 7, Third Series.

⁸ Hist. Eccles. lib. i. c. 1.

⁷ See *ante*, Chap. VII.

⁹ Myv. Arch. i. 194.

home as Scythia; by which term, as applied in the first centuries of Christianity, was understood Germany, and the more northern regions of Europe.¹

These hostile incursions tended to develop the military genius of the country. Not only did Dingad teach the art of fortifications, as before observed, but he also was the first who made horses available for the purposes of war. The researches of the geologist establish beyond doubt that the horse was a native of the British Islands, even prior to the arrival of the Cymry. That its domestication and training had commenced before the stone period had passed away, is proved by the discovery of two stone collars. These were found near the celebrated parallel roads of Glenroy, and are now preserved at the mansion of Tonley, Aberdeenshire. They are each of the full size of a collar adapted to a small Highland horse; the one formed of trap, or whinstone, and the other of a fine grained red granite. Both are finished with much care, and a high degree of polish, and are described as obviously the workmanship of a skilful artist.² The iron period abounds with evidence of the subjugation of the horse to the service of man. Not only are skeletons of the animal, but also fragments of the harness, found in the tombs of British chieftains. And to what perfection the control and management of the horse had reached, about the time of the Roman invasion, is well known to all who are versed in the classics.

And not only military, but naval, affairs received the attention of the native princes. In the "Englynion y Gorugiau," by the Bard Glas, the title of "llynghesawg," or admiral, is given to Ceraint; and he is further designated as the great "unben," or monarch of the foamy sea:—

¹ Thus Anastasius, the Sinaite, a monkish writer whom Pinkerton cites as of the ninth age, but who lived as early as the sixth;—
 "Σκυθίαν δὲ εἰωθασὶ καλεῖν οἱ παλαιοὶ τὸ κλίμα ἅπαν τὸ βορείον, ἐνθα εἰσὶν οἱ Γότθοι καὶ Λάναις."

² Prehistoric Annals of Scotland, p. 156.

"The achievement of Greidiol, the fleet-possessing,
The mighty chief of the foaming sea,
Was the laying burdens on the murky ocean."

Nor were arts of domestic life neglected. Morddal, the architect of this prince, himself described as a "man of the ocean," is said, in the Triads, to have been "the first who taught the art of building with stone and mortar to the Cymry." The priority here assigned to Morddal, must be understood as referring to the application of the art of building; for we have seen before, that the adhesive or combining quality of mortar was not unknown to Llywarch, a generation before Dyvnwal Moelmud, and that he applied it to the construction of fortresses.

Morddal, on account of his improvement in the art of masonry, is distinguished as one of "the three benevolent artizans of the Isle of Britain," and is also described as a member of the bardic order.³

J. WILLIAMS ab Ithel.

³ Triad 91, Third Series.

(To be continued.)

SION DAFYDD RHYS.

IN our rambles after books through the great mart of London, we chanced one day to visit Bond Street,—the gay, fashionable, aristocratic Bond Street. And there, amongst county histories and provincial topographies, it was our hap to meet with the gem of our Welsh library, a notable copy of the *Grammar* of Sion Dafydd Rhys. It had once been the property of our mariner-bard, Captain William Middleton. Thirty years afterwards it found its way into the library of the classic Dr. John Davies, of Mallwyd. In the last century it was the prized and oft consulted text-book of Goronwy Owen, the chief of our modern poets. It bears on its pages the autographs of all three.

The bibliopolist regarded it as a rare old book, and nothing more. We, on the other hand, detected at once its value, and scanned with delight the notes and quotations with which its pages were, to our eyes, so richly illumined. The price we paid without a murmur, and wended our way homeward, turning quickly round the next corner, lest for any cause we should be called back to give up our purchase. With the old folio under our arm, we deemed ourselves freighted with a cargo as valuable as that of a gold-laden barque on the home voyage from Australia.

Sion Dafydd Rhys ! The name seems to conjure up before us the band of quaint, though nervous, linguistic writers of that olden day : Roberts, the grammarian, with his *Dosparth ar fesurau cerdd Dafod*,—*Llyfr Marcus Tullius Sisero*, and *Symblen yr Absolution* ; Bishop Morgan, the unrivalled translator of the Bible ; Salisbury, the lexicographer ; Perri, the rhetorician, and others ; all good men and true, imbued with a deep love for Cambria and her lore, and an earnest desire to serve their generation.

Sion Dafydd Rhys ! the sturdy old physician of Padua. In our mind's eye he stands before us erect as some fabled

hero of the old mythology ; with a foreign air and garb, savouring of his long residence in Italy ; easy and polished in his manners ; his fine intellectual countenance beaming with pride as he lays before his countrymen his completed work, and seems to address them in the rich, forcible language of his preface :—

“ At Bendebhigion, a’ Bonedhigion, a Phrydydhion, a’ Chymreigydhion, ac at eraill o’m Annwylied o Genedl Gymry, ac eraill amgen no’r hain, Annerch a’ Llwydhiant.”

But to our task. The treatise of Griffith Roberts, including his *Etymologia* and *Prosodia*, had been published long before the appearance of this finished work of Sion Dafydd Rhys. The latter, notwithstanding, made but little use of the labours of the former. All honour, we say, to the man who led the way in the difficult region of Welsh grammar. He will ever be remembered with gratitude by the Celtic student as the pioneer of the learned band that followed in his wake. Roberts’ book, however, will not bear comparison with the masterly production of his successor, which in many points stands, even now, pre-eminent and alone,—a monument of what genius could perform even in that early age of linguistic research. The syntax and prosody are eloquently elaborate, and occupy a large portion of the volume. And the canons laid down for the guidance of the scholar and poet have been but little altered even to the present hour.

The book is intituled,—

“*Cambro-brytannicæ Cymræcæve
Linguae Institutiones et Rvdimenta
accuratè, et (quantum fieri potuit) succinctè
et compendiosè conscripta à Joanne Davide
Rhæso Monensi Lanuaethlæo Cambrobrytan-
no, Medico Senensi.*”

It is dedicated,—

“*Ad Illustrem virum Edouardum Stradlingum Equestris Ordinis Cambro-brytannum.*”

The great end he had in view in publishing his work,

he tells us, was the better understanding of the Scriptures in the Welsh language. His words are,—

“Ad intelligend. Biblia Sacra nuper in Cambrobrytannicum sermonem et castè et eleganter versa, non minus necessaria quam vtilia.”

The book, as we have already intimated, is a folio; and was published in London, in the year 1592.

“Excudebat Thomas Orwinus.”

On examining the *Grammar*, we discovered the autographs of the three great writers we have mentioned. We will take them in chronological order.

In page 138, where Sion Dafydd Rhys gives a specimen of “Proest cyfnewidiog wythban,” under the title of “Sylhabheu bocoloc,” we have the following example, in MS. Appended to it, in the same handwriting, is the name of the author and transcriber of the poetry:—

“Hwlyn goec ae hel yn gas	<i>a</i>
Hwlyn ae wrid lawn o wres	<i>e</i>
Hwlyn ddu bril yn ddi bris.....	<i>i</i>
Hwlyn nar ddeheulaw y nos.....	<i>o</i>
Hwlyn wag wehilion us.....	<i>u</i>
Hwlyn a dry hoelion drws	<i>w</i>
Hwlyn a gerdd bob hoewlys.....	<i>y</i>
Hwlyn aeth yn hai helys.....	<i>y</i>

“WILLIAM MIDLTON.”

The handwriting is unmistakably that in use at the close of the sixteenth century; and is remarkable for its firmness and ease—qualities which in that day distinctly marked out the scholar and the poet.

Turning over the leaves of “Y Delyn Ledr,” a collection of rare extracts, in prose and poetry, written on vellum, near a century and a half ago, by the celebrated antiquary, William Morris,¹ of Holyhead, and now in the British Museum, we found a copy of the “Proest,” with the following note appended,—

¹ The brother of the celebrated Lewis Morris, (*Y Llew*), and of Richard Morris, the editor of the edition of the Bible published in 1752.

"Y Penhilhion uchod ydoedd y Sgrifenedig yn Ngramadeg y Dr. John Dafydd Rhys, yn llaw y Capt. W^m. Midelton; Llaw gref, rhwydd, dda.

"Y Gramadeg argraphwyd 1592.

Y Captain a orphenodd ei	} 1595.
Salmau mewn mesurau Cym-	
reig, yn y Gorllewinol India	

Y Salmau argraphwyd 1603.

"Apud Scutum Insulam Occidentalium Indorum finitum erat hoc opus vicessimo quarto Januarii, Anno Salutis nostræ, 1595. Hallelujah, medd efe."

That ours was the copy of the *Grammar* which William Morris had seen, there can be no doubt. It was, at that time, in the possession of the Rev. Thomas Ellis, vicar of Holyhead, whose autograph it bears, and who afterwards presented it to the Rev. Goronwy Owen, through the hands of William Morris.

On the back of the title leaf, the autograph of Dr. John Davies occurs. That this, too, is a genuine signature, we have but little doubt. Its antique classic character bears the strongest testimony in its favour.

We are ourselves conversant with the handwriting of Goronwy Owen. We could detect it amongst a thousand. It has all the neatness, and strength, and elegance of the poet's verses. It appears at the head of the dedication page, in the following sentence,—

"Gronow Owen's Book. June the 24th 1754. The Gift of the Rev^d Mr Ellis, B. D. Senior Fellow of Jes: Coll: Oxon, and Minister of Holyhead in Anglesey."

Writing to William Morris, of Holyhead, on the 19th of April, 1753, Goronwy says,—

"If Sion Dafydd Rhys is not already set out, I beg you will stop him, till I am fixed at Walton. My Compts to Mr. Ellis, with abundance of thanks for John Dafydd Rhys."

On the 30th of the same month, he writes again,—

"Os yw John Dafydd Rhys heb gychwyn, gyrrwch ef yma gyda'r llong nesaf, a byddwch sicr o ei lwybreiddio ef a'ch holl lythyrau at Reverend Goronwy Owen, yn Walton. Drwg genyf glywed fod Mr Ellis anwyl yn glaf. Rhowch fy ngwasanaeth atto, a chan diolch am y Dr. Dafydd Rhys."

In the early part of September, he writes again,—

“Ni welais i olwg eto ar yr hen Physygwr, Ioan Dafydd Rhys, ac nis gwn pa'r un a gaf ai ei weled byth ai peidio. Er mwyn pob peth gadewch wybod gyda phwy y gyrrwyd ef, ac i ddwyllaw pwy ei rhoddwyd yn Nghaerlleon.”

On the 24th of January, 1754, he writes a long epistle to Mr. Richard Morris, of the Navy Office, in London. There he says,—

“Dyma fy hen athraw a'm cydwladwr, Sion Dafydd Rhys, wedi dyfod i'm dwyllaw, yr hwn a roesai Mr. Ellis o Gaer-Gybi imi ers naw mis; ac, och fi! mae'n dywedyd fod bai anafus yn y ganiad a yrrais i chwi ar y pedwar mesur a'r hugain;” &c. &c.

In February he again addresses William Morris,—

“Rhyfedd iawn o chwerwed yw'r hen Ddoctor, Sion D. ap Rhys yn ei Ragymadrodd. Pwy allai'r ‘Brynteion sothachlyd a'r Burgynieit gogleddig, (sef yw hyny camweddawg anfeidrawl) o'r gwaethaf o'r a aned erioed o groth gwraig,’ fod? ai tybiaid mai Ysgottiaid oeddynt? Os e, cennad i'm crogi, onid yw Douglas,² fy hen feistr, yn un o'u heppil hwy, neu 'n tarddu o'r un grifft.³ Nid oes possibl fod yr hen wr mor giaidd a galw pobl Gwynedd yn ‘Ddynionach dieithr gogleddig,’ ac yntef ei hun yn wr o Ogledd Mon, y lle gogleddaf (agos) yn Nghymru.”

These extracts will suffice. They trace the volume to Goronwy's hands.

There is on the fly leaf, at the commencement of the book, a long quotation from the edition, by Bishop Fleetwood, of the *Life and Miracles of St. Wenefrede*. It is in Goronwy's handwriting; and as it relates to the author of the *Grammar*, we insert it here, and so conclude our short notice of this curious volume:—

“In the year of our Lord God, 1606, Sir Roger Bodenham, Knight of the Honourable Order of the Bath, after a tedious

² Douglas, afterwards Bishop of Carlisle, was the incumbent of Uppington, in Shropshire. The curacy was served by Goronwy, who at the same time kept the school at Donnington, and all for £26 a year! Douglas' treatment of our bard was in other respects harsh and illiberal.

³ Grifft, the spawn of frogs.

Quartan ague, had a gross humour settled in his legs, which soon after broke out into an apparent leprosy. He made use of many able Physicians; but depended most on Dr. John David Rhes, a Cambrobrtain, who commenced Doctor at Sienna, professed Physician at Padua, was practitioner in divers parts of Italy, & afterwards in England. He was near sixty years of age, when Sir Roger consulted him. This learned man ran through all remedies that Concern could suggest, or art devise, without any success or ease to the Knight. He therefore advised him to lay the case before the College of Physicians in London, which was stated very faithfully & learnedly by the aforesaid Rhes; & was carry'd up by Mr. Thomas Beale, Steward of Sir Roger's courts. The College at London being conven'd, the case was read and debated, as also the practice & prescriptions of Dr. Rhes, which Beale delivered to them in writing. They wrote back to Sir Roger their opinion, that his Physician had hit right on his disease, & had applied proper remedies for a cure. That he was a person so eminently learned that they acknowledged themselves his inferiors, (he having been Reader to most of them,) and if the method he took had no effect, there was not in nature any cure for him. The Knight found not any satisfaction by the answer which was penned to the commendation of his Physician. Dr. Rhes, being a Roman Catholic, advis'd his patient to remove to St. Wenefrede's Well, to try whether by the Saint's intercession he might obtain a Cure which was not in the power of art to effect; he acquainted him with the holiness of the place, and what miraculous favours were there obtained. Sir Roger extreamly desirous of health, undertook a painfull journey, full seventy-eight British miles, from Rotherwas to Holywell; he bathed himself in the miraculous fountain, and became as sound & clean from all scurf and leprosy as a child newly born, & afterwards continued so," &c.⁴

CAMBRENSIS.

Rotherhithe, March, 1856.

⁴ Bishop Fleetwood's edition of the Life and Miracles of St. Wenefrede, with notes. Page 96. London: printed by Samuel Buckley, in Little Britain. 1713.

ON THE QUESTION—"DID THE PHOENICIANS VISIT THE BRITISH COASTS?"

A FEW general remarks will perhaps be acceptable on a subject to which our attention has been recalled by Archdeacon Williams, in his *Gomer*, i. Appendix:—"Had the Scilly Islands," says Ritson, "been intended by any ancient author under the name of Cassiterides, he would surely have described them in relation to Gaul, to which they are much nearer than they are to Spain." It may be thought that Ritson's dogmatic criticism hardly deserves a refutation, but I submit the subject for your consideration, because the existence of a direct trade between Phœnicia and the western shores of Europe, is asserted, by a writer in Lardner's *Cyclopædia*, to be "without historical evidence and without likelihood."—Cooley's *History of Maritime and Inland Discoveries*, i. p. 137. In reply to the former writer, it may be remarked that, even to the time of Strabo, (admitting that he possessed all the geographical knowledge of his time,) the form of the coasts of France and Spain was so little known, that he had no suspicion of the existence of that wide and deep gulf called the Bay of Biscay, and Gulf of Gascony. The ancients appear to have had no name for this singular bay, although every division, and almost every corner, of the Mediterranean had appropriate names, and, in some instances, more than one. Equally vague were the ideas entertained by Diodorus respecting positions in the Atlantic, when he says (lib. v. c. 2) that the Cassiterides, or Tin Islands, are situated opposite to Iberia, or Spain. The following extracts from ancient authors, adduced by Camden, are so express as to excite surprise at the sweeping assertion of Ritson:—"Nothing is more certain than that no Phœnicians in any age ever traded with Britain, or even visited the British coasts."

"Over against the Artabri, who are opposite to the west parts of Britain," says Strabo, "and north of them,

lie those islands which they call Cassiterides, situated in effect in the same climate with Britain." Thus also he writes in another place:—"The sea is much wider between Spain and the Cassiterides, than between the Cassiterides and Britain." "The Cassiterides face the coast of Celtiberia," says Solinus. Diodorus Siculus,— "In those islands next the Iberian Sea, called, from the tin, Cassiterides." Eustathius,— "The Cassiterides are tin islands, lying close to one another in the north." Now, considering that these Isles of Scilly are opposite to the Artabri, *i.e.*, Gallicia, in Spain; that they stand directly north of them; that they lie in the same climate with Britain; that they face Celtiberia; that the sea is much broader between them and Spain than between them and Britain; that they lie just upon the Iberian Sea, and close to one another, northward; that there are only ten of any note; again, considering what is far more material, that they have such veins of tin as no other isle in these parts has; from so many concurring testimonies, I should rather conclude these to be the Cassiterides, than either the Azores, which lie too far westward, or Cisarga, (with Olivarius,) which in a manner joins to Spain, or even Britain itself, (with Ortelius,) since there were many of the Cassiterides; and Dionysius Alexandrinus, after he has treated of the Cassiterides, gives a separate account of Britain.

It appears from the institutes of Menu, the date of which Sir William Jones fixed by astronomical observations to about the twelfth century before Christ, that the Indian sovereign had mines of precious metals; and Humboldt, in his *Cosmos*, ii., includes the metallic produce from which these islands are said to have received their name:—"Through the intercourse which the Phœnicians, by means of their factories in the Persian Gulf, maintained with the east coast of India, the Sanscrit word *Kastira*, expressing a most useful product of farther India, and still existing among the old Aramaic idioms in the Arabian word *Kasdir*, became known to the Greeks even before Albion and the British Cassi-

terides had been visited." Sir Gardiner Wilkinson conceived it possible that the Egyptians must have wrought tin in the mines of Malacca, and that the Tyrians thence derive "the multitude of their riches." But these, as Archdeacon Williams observes, (*Gomer*, i. 184,) are all mere conjectures, and there is no evidence, not even the slightest, in support of them. Berzelius, a great authority in such questions, states, that the only districts where it is obtained in Asia, are the Island of Banca and the Peninsula of Malacca; and that Cornwall still yields a larger quantity of the ore than any other locality of the Old or New World. An eminent philologist, too, Dr. Hincks,¹ is of opinion that the people who lived on the banks of the Orontes, (whom he identifies with the Shirutana of the Egyptian inscriptions,) were the merchants of the world before Tyre was called into existence, their port being what the Greeks called Seleucia; it is probably to them, he says, that the discovery of Britain is to be attributed; and it was probably from them it received its name. It is of no importance whether this name is, as Bochart maintained, of Phœnician, or, as Dr. Hincks believes, of Assyrian, origin, as they both identify it with Cassiteris, a country or field of tin. The islands, rivers, mountains, cities, and remarkable places of Phœnician colonies, had, even in the time of the habitation of the Greeks and Romans, Phœnician names, which, according to the spirit of the ancient languages of the East, indicated clearly the properties of the places which bore those names.—See instances in Bochart's *Geographia Sacra*; Sammes' *Britannia Antiqua Illustrata, or the Antiquities of Ancient Britain derived from the Phœnicians*; and D' Hancarville's *Preface to Hamilton's Etruscan, &c., Antiquities*. The conclusion is inevitable—that before this island was geographically known, or commercially visited, by the Greeks, it was thus called by an oriental people, either foreign merchants, or the first inhabitants themselves. Of the disputed passage in

¹ See Notes and Queries, viii. 344.

Herodotus respecting the Cassiterides, the interpretation of Rennell, in his *Geographical System of Herodotus*; of Maurice, in his *Indian Antiquities*, vi.; and of Heeren, in his *Historical Researches*;—viz., that his want of information in this matter can only be referred to the jealousy of the Phœnicians depriving the Greeks, as after the Romans, of ocular observation,—is much more satisfactory than that supported by the French academicians, (Inscript. xxxvi. 66,) according to whom that historian did not believe in the existence of the Cassiterides.

“To judge from *Cæsar’s* silence, there was no *plumbum nigrum*, or lead, in *Britain*, when he was here. Nor does *Strabo*, or *Diodorus Siculus*, as I think, take notice of any. But this notwithstanding I am of opinion that the *Britons* had mines of this metal long before. *Cæsar* staid but a short time in the island on either of his expeditions, and could know little or nothing of the mountainous parts of it, where the lead mines usually are, and which in general were very remote. *Strabo* and *Diodorus* knew something, and yet not much more than he did. And it appears, from certain particulars, to come to something more positive, that lead was probably gotten here before *Cæsar’s* invasion. According to *Bede*, piles armed with lead, and driven into the bed of the river *Thames*, were the defensive efforts of *Cassivelaunus*, to obstruct the passage of that river by *Julius Cæsar*; and if so, lead was unquestionably the product of the island at that time, and probably long before. This though, perhaps, may be a doubtful fact, and therefore we shall seek out for something more certain. *John Leland* mentions a plate of lead, or trophy as he calls it, older than this in question, dug up near the lead mines in *Somersetshire*, and inscribed with the name of the Emperor *Claudius* in the ninth year of his *tribunitial power*,² or A.D. 49; which surely must have been gotten and smelted by the *Britons*. *Claudius* came here but A.D. 44, when the *Legionaries*, totally unused to such employments, wanted the necessary skill for opening and working of mines, and manufacturing of ore, even supposing they were informed there was lead in the island. Besides they had important business of another and very different kind upon their hands, subduing the country and making settlements in it, and therefore were not likely to turn their thoughts towards such undertakings, which

² Leland, Assert. Arthuri, p. 45, in tom. v. of the Collectanea. See also Musgrave’s Works, i. p. 182.

are more adapted to people long established in a country and abounding with leisure and opportunity. Dr. *Musgrave* indeed thinks the *Romans* might be employed in the mines, but it appears to me far more probable that the natives wrought them A. 49, and that they had wrought them long (how long is uncertain) and perhaps many centuries before.

“What further convinces *me* that lead was known to the *Britons* before either *Claudius* or *Julius Cæsar’s* time, is its name which appears to be *Celtic*. The *Saxons* indeed called this metal by the name of Lead, whence we have our word; but then this seems to have been borrowed from the British, as the Saxons had probably no acquaintance with this metal till they came hither. In the *Irish* language, a dialect of the *Celtic*, and a-kin consequently to the *British*, lead is called *Luidhe*, whence, as I think, the *Saxons* took their name. The word *mine* is originally the British *mwyn*, which is explained by Mr. *Richards*, the ore of any metal; and it is certain that in some places, the ore is called *mine*, as well as the shaft is, where such ore is gotten. I infer that as the names of the metal, and of the ore whence it is extracted, and of the place where it is dug, are all of *Celtic* original, the Britons appearing to have had the art of mining, and were the first that opened the earth for that purpose here, and that they had done this, in all probability before the reign of *Claudius*, and even before the arrival of *Julius Cæsar*. This opinion receives some confirmation from the words of *Pliny*, xxxiv. c. 17:—‘*Nigro plumbo ad fistulas laminasque utimur, laboriosius in Hispania eruto, totasque per Gallias; sed in Britannia summo terræ corio adeo large, ut lex ultro dicatur, ne plus certo modo fiat.*’ *Pliny* finished his work about u.c. 830, a little before his death, and not more than 32 years after the date of the *Claudian* inscription above, and yet his words imply, first, that lead could then be gotten here in any quantity; secondly, that the *Romans* had then taken the management or regulation of the works into their own hands, and had passed a restraining act, in respect of quantity about them. This act perhaps was made A. 76, u.c. 828, and might be the cause of our blocks being stamped, supposing that is, that the said stamp was neither intended to denote that the piece had paid the tribute, nor to assure the purchaser of its legal weight and purity; and thirdly, that mines in all probability, had then long been wrought here and even before the year 49, and consequently, by the *Britons* before the *Roman era*.”—*The Gentleman’s Magazine*, xliii.

Another question remains to be settled, which I hope sooner or later to see discussed in the pages of the

Cambrian Journal by a correspondent competent for the task, viz.,—"What is the language which has been stamped on the names of the metallurgic districts of Britain." Meanwhile, extracts will perhaps be acceptable from Eugene Aram's "Essay towards a Lexicon upon an entire New Plan," especially because he was an eminent linguist, although his fame unhappily rests upon a less creditable basis:—

"All our Lexicographers, a very few excepted, for aught I have adverted to, have been long employed, and have generally contented themselves too, within the limits of a very narrow field. They seem to have looked no farther than the facilitating for youth the attainment of the Latin and Greek languages, and almost universally consider the former, as only derived from the latter. These two single points seem to have confined their whole view, possessed their whole attention, and engrossed all their industry.

"Here and there indeed, and in a few pieces of this kind, one sees interspersed, derivations of the English from the Latin, Greek, &c. inferred from a conformity of orthography, sound, and signification, and these very true. But whence this relation, this consonancy arose, why it has continued from age to age to us, has floated on the stream of time so long, and passed to such a distance of place, how ancient words have survived conquests, the migrations of people, and the several coalitions of nations, and colonies, notwithstanding the fluctuating condition of language in its own nature, they have neither observed with diligence, nor explained with accuracy.

"Almost every Etymologist that has fallen into my hands, and detained my eye, have not been mistaken then in the comparisons they have made, or the uniformity they have observed, between the Latin and the Greek, and between both those languages, and our own; but then their instances have been but short and few, and they have failed in accounting for this uniformity; they have indeed sufficiently evinced a similarity, but produced no reasons for it. It is not to be thought of, much less concluded, that the multitude of words among us, which are certainly Latin, Greek, and Phœnician, are all the relicts of the Roman settlements in Britain, or the effects of Greek or Phœnician commerce here; no, this resemblance was coeval with the primary inhabitants of this island; and the accession of other colonies, did not obliterate, but confirm this resemblance, and also brought in an encrease, an accession of other words, from the same original, and con-

sequently bearing the same conformity. How nearly related is the Cambrian, how nearly the Irish, in numberless instances, to the Latin, the Greek, and even Hebrew, and both possessed this consimilarity long ago, before Julius Cæsar, and the Roman invasion. I know not but the Latin was more different from itself in the succession of six continued centuries, than the Welsh and Irish at this time from the Latin. Concerning this agreement of theirs with the Latin, Greek, Hebrew, not to mention others, gentlemen of great penetration, and extraordinary erudition, especially Dr. Davis, may be consulted; and the learned Sheringham, who has exhibited a long and curious specimen of Greek and Cambrian words, so exactly correspondent in sound and sense, or at least so visibly near, that, as far as I know, no gentleman has ever yet questioned, much less disputed their alliance.

“This similitude subsisting in common between the Irish, Cambrian, Greek, Latin, and even Hebrew, as it has not escaped the notice, and animadversions of the learned, so their surprise has generally encreased with their researches, and considerations about it: new circumstances of agreement perpetually arising. A great many gentlemen, conversant in ambiguities, and pleased with literary amusements of this kind, have ascribed these palpable connexions to conquest, or to commerce: They have supposed, that the intercourse, which on the latter account, anciently subsisted between the Phœnicians, Greeks, and the Britons (see *Boch. Huet, &c.*) occasioned this very remarkable community between their languages.—Indeed this accident of commerce must needs have had its influence; but then this influence must have been but weak and partial; not prevalent and extensive. Commerce has, and always will make continual additions to any language, by the introduction of exotic words; yet would words of this kind and at that time hardly extend a great way; they would only affect the maritime parts, and those places frequented by traders, and that but feebly, and would be very far from acting or making any considerable impression upon the whole body of any language.

“But even supposing that a number of Greek vocables may have found admittance and adoption in Britain, and after this manner, yet could they never penetrate into the more interior parts of it, into recesses remote from the sea; strangers to all correspondence, without the temptation, without the inclination to leave their natal soil, their own hereditary village,—yet is Greek even here: we find pure Greek in the Peak itself, whither foreigners, especially at the distance of more than twice ten centuries, can scarcely be supposed to have come. There could

have been but few invitations to it then; and perhaps there are not many now.

"Since then I have taken notice of this almost community of language observable between the Greek, and the Celtic, in some dialect of it, or other, and have attempted to shew, it could scarcely be imported, in the manner so generally believed; it seems incumbent upon me, to offer a more probable conjecture, if it is a conjecture, how it has arrived; which is the subject of the following dissertation:

"It is then this. That the ancient Celtæ, by the numberless vestiges left behind them, in Gaul, Britain, Greece, and all the western part of Europe, appear to have been, if not the aborigines, at least their successors, and masters, in Gaul, Britain, and the West; that their language, however obsolete, however mutilated, is at this day discernible in all those places, that victorious people conquered and retained: that it has extended itself far and wide, visibly appearing in the ancient Greek, Latin, and English, and of all which it included a very considerable part, and indeed unquestionably in all the languages of Europe, emerges in the names of springs, torrents, rivers, woods, hills, plains, lakes, seas, mountains, towns, cities, and innumerable other local appellatives; many of which have never, that I know of, been accounted for: that it is still partially continued as a language, in its dialects in the declining remains of it, dispersed among the Irish, in Basse Bretagne, St. Kilda, in Cantabria, and the mountains of Wales: that much of it is still extant in the works of earlier poets and historians, and much yet living upon the tongues of multitudes, inter rura Brigantum, in Cumberland, &c. unknown and unobserved, as, I hope, the succeeding exercises, will make apparent: that the original of both the Latin and the Greek is in a great measure, Celtic; that Celtic, which polished by Greece, and refined by Rome, and which only with dialectic difference, flowed from the lips of Virgil, and thundered from the mouth of Homer."—pp. 53–58.

"There was an absolute coalition in many nations of this people [the Cimmerians] and their language, with those they conquered, and with the colonies from Greece, Tyre, Carthage, &c. and theirs, and all of them a while after this incorporation, are found in history under the common name of Celtæ. The very same accident happened between the Saxons and the Britons; and also between the Scots and Picts in the North. It can scarcely be imagined that the Saxons destroyed all the Britons that escaped not into Wales; or that the Scots extinguished all the race of the Picts, that did not cross the seas.

No; 'tis unlikely, 'tis impossible; these two nations united with the two subdued, and became one people, under the name of the most predominant. So it was with the Celtæ, when of themselves, or upon their incorporation with the conquered, they became populous and powerful, especially in Greece, their principal seat; colony propelled colony still farther and farther, till they, with the language they brought along with them from the East and Greece, &c. arrived in and about Britain, and whither else we can fix no bounds; as waves departing from some centre, swell with a wider and wider circumference, wave impelling wave, till at last their circles disappear.

"The Greeks, the posterity of Javan, as is generally allowed, arrived at first from Asia, and colony after colony, peopled Peloponnesus, the islands of the Archipelago, and those of the Mediterranean, and there continued, with no considerable variation of language, but what was naturally made by time, and what is incident to all, till this inundation of these Cimmerians, which they called Celtæ. Particular appellations indeed were annexed to their tribes, but from this difference of names in those tribes, we must not suspect them to be of different extraction; by no means, they were all but portions of the same vast body. Their dominions, after their union with the original Greeks, became very extensive; and all the North-west parts of Europe were from them, called by the Greeks, Celto-Scythia.

"Bodin, 'tis true, has affirmed that the name of Celtica was peculiar to Gaul; but he is a writer of very inconsiderable authority, and is learnedly confuted by Cluverius, who, I think, in his fourth chapter, shows, Celtica included Illyricum, Germany, Gaul, Spain, and Britain; and Mr. Irvin, a Scots gentleman of great abilities, asserts, that the colonies of the Celtæ also covered Italy, the Alps, Thessaly, &c. and all this I am induced to believe may be satisfactorily proved, if by nothing else, yet by the very great consimilarity in their languages, when carefully considered in comparison with one another; especially in many old local appellatives, which have certainly existed before commerce, or intercourse, could possibly be concerned in imposing them. But because I am unwilling to convert what was only meant as prefatory, into a lexicon, I must supersede the proofs of this, or what I take to be such, till I come to treat of the words themselves. Should this be doubted or contested, and any objections, and those not apparently immaterial arise, or be imagined to arise, in opposition to any particular, that has been advanced, I humbly apprehend, that an accurate examination into this plan, will never contradict, but support every observation contained in these papers. But what will appear most decisive upon this

head, is, that unquestionable remains of their language exist at this day, in countries, where their name is entirely forgotten; and what is yet more convincing, though probably unsuspected, is, that a very great number of topical names, &c. are continually occurring where the Celtæ have penetrated; and been established from time immemorial, as English, Latin, and Greek, &c. which can never be investigated from any other original.

“Add to this, that wherever history fails in accounting for the extraction of any people, or where it is manifestly mistaken, how can this extraction be more rationally inferred, and determined, or that mistake rectified, than from the analogy of languages? Or is not this alone sufficiently conclusive, if nothing else was left? Thus Cæsar, so conspicuous for either Minerva, and whose opinions will ever have their proper weight with the learned, asserts, that the Britons were from Gaul, not so much from their vicinity to one another, as from the remarkable analogy of their tongue to the Gallic. And admit there was not a record left in the world, to prove the original of our American settlements, I would ask, if their language itself, notwithstanding many words both now, and formerly unknown in England, and adopted into it, was not sufficient to prove it? And must not a similitude as near, considering the very great distance of time, an extensive commerce, the admission of new colonies, the revolutions of kingdoms, and the natural inconstancy of languages, equally prove an alliance among those in question? The traces of the Celtic, notwithstanding the ruins consequent upon all these, have hitherto remained indelible. They almost perpetually arise in the general geography of all the West of Europe; and often in more confined and topographical descriptions. Not a country in Britain, scarce any extent of sea or land from Kent to St. Kilda, wherein the most satisfactory evidences of this may not be found. The same congruity holds too in Gaul, Spain, Italy, &c. and a work of this kind, begun with circumspection, and conducted with regularity, could not fail of throwing great light upon all the languages concerned, and upon the obscurity of thousands of local names, and in short seems to promise fair to contribute as a lamp to the elucidation of many dark antiquities.

“The Greek and Hebrew, then, &c. observable in our language, and not unnoticed by the learned, and found in recesses, where they might be but little expected, as will be shewn in the course of these remarks, was not imported by the Phœnician merchants, and Greek traders only, but entered along with the earliest colonies from the East into Britain; after each colony had protruded other through all the intermediate continent, of which Britain was probably once a part. Not that the whole of a

people entered into any long migration; I believe, never. The aged, the infirm, and the youth of either sex, incapable of engaging in war, or of enduring the fatigues of travel, of surmounting the opposition of mountains, and forests, and rivers, remained a feeble company behind; and certainly retained the same language their itinerant countrymen had carried with them, which sometimes was very far remote. Hence that almost identity of languages is sometimes found in places at a great distance from each other; and hence that agreement in many vocables between the Greek, and the Cambrian and Irish Celtic."—pp. 60–65.

BIBLIOTHECAR. CHETHAM.

MAELGWN'S ENEMY.

By LADY MARSHALL.

MAELGWN is hunting in the glen,
 And with him many a young compeer,
 And all his father's wood-craft men,
 With echoing horn and whistling spear.

And now a shout—a rush—a spring,—
 Not far, but in the covert hid—
 Flies Maelgwn's spear on death-fraught wing—
 Lo, at his feet a milk-white kid!

Her life had not been ta'en but spared—
 Her gaunt pursuer met the blow—
 And through the thicket dying glared,
 A lurching wolf, pierced thro' and thro'.

The kid had neither hurt nor sore,
 But, with a shiver and a bleat,
 And up-cast look that did implore,
 She sunk and died at Maelgwn's feet!

"What was it that the creature spake?"
 Quoth Maelgwn to his comrades young;
 Cried they, "What jesting would'st thou make?
 No speech is on a kidling's tongue!"

Quoth he, "I heard these words—'*Beware!*
A thing shall rise from Morfa Rhianedd,
With yellow eyes and yellow hair,
And it shall swallow Maelgwn Gwynedd.'"

"Nay, nay," they shout, "the wolf, the boar—
The new-caged eagle—stag at bay—
No beast—no bird—whate'er its power,
But must to Maelgwn's might give way!"

Maelgwn is on the battle plain—
Three months hath raged the conflict on :
At length he mounts o'er heaps of slain—
The foe is crushed, the castle won !

Then Maelgwn and his chieftains pour
Across the ruined castle walls,
Still slippery with the recent gore :
They traverse then the vacant halls.

As up from tower to tower they go,
No living creature meets their sight—
Of all the thousands of the foe
Has not one soul escaped the fight ?

But now they neared a turret high,
To which a steep stone stair did lead,
From whence the castle's lord might spy
Which way the battle's chance should speed.

And here indeed a living thing
Their eyes beheld, and one so fair,
With floating robes like angel's wing,
She seemed far less of earth than air.

And just as Maelgwn touched the steep,
That instant made she for a flight,
Or else—ah me!—a fatal leap,
And did on Maelgwn's bosom light.

All Maelgwn's fancy 'gan to warm
At that fair face one moment seen ;
But when he felt her fairy form,
He vowed that maid should be his queen.

But, well-a-day—or e'er his tongue
Could frame to ask the word of fate,
On which despair or blessing hung,
All heavy grew that fairy weight.

Her screams subsided in a sob—
Her struggling efforts 'gan relax—
Her pulses fluttered to a throb—
Down fell her arms of moulded wax.

An instant still, with breath suspent,
 Maelgwn upheld the lifeless maid :
 With eyes deep fixed and ears intent,
 He looked—he listened—life was fled !

And when he saw that hope was vain,
 He stood awhile as one dismayed ;
 Then questioned he his warrior train,
 “ What was ’t the dying lady said ? ”

“ The lovely phantom spake no word,”
 Then said those warriors, all and each ;
 “ No sound but plaintive cries we heard,
 Nor do we know this country’s speech.”

“ Nay, but I heard the phantom fair,”
 Quoth Maelgwn, “ say, ‘ *From Morfa Rhianedd*
A thing with yellow eyes and hair,
Shall come, and swallow Maelgwn Gwynedd ! ’ ”

(To be continued.)

POETRY.

Communicated by THOS. JONES, Esq., B.A., Bibliothecar. Chetham.

“ Martial to himselfe treating of worldly Blessedness, in Latin, English, & Walsch ; ex M. Valer. Martialis ad seipsum, libro 10: the same in English : the same in the Britishe tong, which the people at this day in the English Saxons speeche call Walshe. Imprinted at London by John Awdely, 1571. A black-letter Ballad, supposed to be unique.

“ This curious piece (No. 470) consists of a small folio page, surrounded by a border. It commences with thirteen lines of Latin from Martial ; then follows an English translation in three stanzas ; after which is a version in Welsh, consisting of forty-two lines, the following colophon being at the end :— Simon Vachan ei cychanawdd wrth arch ac esponiat M. S. Th. 1571. At the bottom of the second column is a device of three horned moons.”—Halliwell’s *Catalogue of Proclamations, Broad-sides, Ballads, and Poems*. Thirty-one volumes. Presented to the Chetham Library, Manchester, by James O. Halliwell, Esq., F.R.S. Printed for Private Circulation only. London. 1851.

"Vitam quæ faciunt beatiorē
 Jucundiss. Martialis hæc sunt.
 Res non parta labore, sed relictæ,
 Non ingratus ager, focus perennis
 Lis nunquam, toga rara, mens quieta,
 Vires ingenuæ, salubre corpus,
 Prudens simplicitas, pares amici,
 Conuictus facilis, sine arte mensa,
 Nox non ebria, sed soluta curis,
 Non tristis Thorus, attamen pudicus.
 Somnus qui faciat breues tenebras,
 Quod sis esse velis, nihilq. malis.
 Summam nec metuas diem, nec optes."

"The English verses commence as follows:—

"O Martial, thou most merry mate,
 These things do make mans life most blest,
 Goods not gotten by labour great,
 But left by friendes, now gone to rest,
 A fruitfull fiede, a fyre still drest,
 For sturdy strife no time to finde,
 A seldome gowne, a quiet minde."

"Traethawt Martial vardd am wynvyd neu ddedwyddit bydol.

"Gynt yr oedd gnot ar addysc,
 Gwr doeth yn agori dysc,
 Mawr boet eb un cymar byth
 Marcial oedd hwnnw mowrsyth
 Diddan vydol dedwyddyd,
 Dwys gofa nodes y gyd
 Duc hyn mewn rriuedi call
 Deubeth ar bymthec diball
 Helaeth ddamwyniol olud,
 Heb ei gael drwy drafael drud.
 Trada dwf tir didifar
 Tanu yd tew yn i ar
 Tan tymhoraidd at hynny
 Tec amlwc mewn diwcedy
 Allan o dra digllawn drin
 Y drwblus Gyfraith drablin:
 Anuynych gynefinaw
 A swydd a bair dramgwydd draw.
 Da veddwl gloyw ddiwyl glan,
 Digynwrf ddiddig anian.

Egni corph rhac annoc hawl,
 Neu gam hydr yn gymhedrawl,
 Coel eb anwir, cael beunydd,
 Corph iach i ddwyn cywir ffydd,
 Cofus wirionder cyfiawn,
 Call dwys, ni phair colli dawn :
 Cymdeithion glewion glan,
 Cydrodd, bu ddidranc oedran.
 Iach hoff gyfeddach o chair
 Ddianynad dda'n unair,
 Glan vwrdd heb ar vriglawn vaeth
 Gynnal manwl goginiaeth,
 Nos diofal naws difeth
 Difeddw (pand da vydd y peth)
 Dewis hoff wely diwair,
 Didrist budd didrwt a bair,
 Hun a wnelo tro nyd drwg,
 Dealler byr dywyllwg,
 Na wyllysio 'n well isod,
 Noc vydd, yn unic ei vod.
 Heb ofyn hwnt eb ofnhau
 Y dyweddaf or dyddiau.

“TERVYN.

“Simon Vachan¹ ei cycanawdd wrth arch ac esponiat. M. S. Th. 1571.”

¹ Simon, or, as he is most generally called, Simwnt, Vychan was an eminent poet, who resided at Llanelidan, in the county of Denbigh. At the celebrated Eisteddvod, held by royal commission, at Caerwys, in the year 1568, he was one of the four who obtained the first degree of “Penceirddiaid ar Gerdd Davod,” or Chief Bards of Vocal Song. He had been instructed in Welsh prosody by the eminent bard Gruffydd Hiraethog, who spoke highly of his carefulness in composition. Several of his poems, and a grammar compiled by him, are preserved in manuscript. He died April 5, 1606.—ED. CAMB. JOUR.

THE LONDON BRANCH OF THE CAMBRIAN INSTITUTE.

ON Friday evening, February 15th, the Committee of the London Branch of the Cambrian Institute held its first Meeting, at the *Freemasons' Tavern*, in Great Queen Street. The chair was taken by William Jones, Esq., of Greenwich, the author of *Cyntefigion y Gymraeg*, and librarian of the ancient society of "Cymmrodorion."

The CHAIRMAN addressed the Meeting at considerable length. It was much to be regretted, he said, that Welshmen living in and near the metropolis, had fewer opportunities of meeting to discuss subjects connected with their own land and language, than the natives of other countries resident in London. It ought not so to be; for there were associations connected with Wales as rich and heart-touching as any country in Europe could boast of. An opportunity now offered of forming an Institute, under the wing of the parent Society in Wales, by means of which Welshmen would be enabled to harmonize in social intercourse, and assist in fostering the literature, the language, and the industrial arts of the Principality. Such a society would be of paramount importance, not only to their countrymen at large, but peculiarly so to the rising generation, inasmuch as it would call them away from places of dangerous amusement, or demoralizing habits, to devote their leisure hours to the study of science, literature, music, and the fine arts. On these grounds, independently of the patriotism connected with their proceeding, he felt it his duty to assist in giving a hearty impulse to the movement now made; and he trusted that, by a careful economic management of the time and funds of the members, an ample repayment would be made to them for what they laid out on the Cambrian Institute. He begged to reiterate his warm approval of the step they had taken, and his determination to give it every help in his power.

The Rev. ROBERT JONES, Incumbent of All Saints',

Rotherhithe, was anxious that, in the formation of the London Branch of the Institute, every care should be taken that their future meetings should not degenerate into mere convivial gatherings. Welshmen, boasting of a literature older than that of any other European country that had a living tongue, and gifted with a language of such rare beauty and antiquity, that some of the greatest scholars on the continent were now making it the object of their study and research, were yet without an Institute in London, connected with their literature and social progress. Was Wales to live only in the past? There her glory was indeed transcendent. Her men of learning and her men of war, her poets and her princes, shone with a lustre scarcely rivalled by that of any contemporary nations. Was her present, then, to be but a gloom, and her future a blank? He trusted that the Institute now in the course of formation would be the harbinger of a brighter era in the literature and moral and social advancement of the Principality. The British Museum contained, in manuscript, the rare and beautiful works of their old poets and prose writers. Were these never to be given to the world? While the British nation was expending large sums annually on the literature of foreign countries, was that of the ancient inhabitants of Britain to be comparatively neglected? The Cambrian Institute would, he trusted, energize itself to alter this state of things. He should therefore give it his strenuous and energetic support.

JOHN EVAN THOMAS, Esq., F.S.A., would also give his cordial and active assistance to the object of their present meeting. Other societies had been established in London for the cultivation of the literature and antiquities of Wales. They had, however, failed, he thought, because they attempted too much at first. When the novelty and excitement died away, there followed a cold indifference to the weighty objects they had in view. He would advise that, in the formation of the present institution, their meetings should at first be rare, and after an interval of two or three months. They had for their guidance the

example of the other great societies of London, such as the Archæological, Statistical, and others. If it were found, after some experience, that more frequent intercourse was desirable, they could easily alter their arrangements, so as to allow of their gathering together oftener. Whereas, if they attempted too much at first, and were compelled afterwards to acquiesce in a slower movement, such a course would have a dispiriting effect, and be detrimental to the welfare of the Institute. By a prudent and energetic management, they would succeed. The natives of Wales were not wanting in patriotism; nor were they behind other nations in a due appreciation of the excellence of their country's language and literature. Let the impetus be fairly given, and he had no doubt of success. He concluded by moving a resolution, that the following gentlemen be the officers of the Institute in London for the ensuing year:—

Treasurer,—HUGH OWEN, Esq., of the Poor Law Board.
Chairman of Committees,—WILLIAM JONES, Esq., of Greenwich (*Gwrgant*).

Honorary Secretary,—Rev. ROBERT JONES, All Saints' Parsonage, Rotherhithe.

Secretary,—To be appointed by the other officers when a fit and proper person shall be found.

The resolution was warmly seconded in a neat and appropriate speech by SAMUEL GRIFFITH, Esq., M.D., of the Borough. He had long felt, he said, the want of an institution similar to that at present before them; and he would devote to it all the time and assistance in his power. He fully agreed on all points with the speakers who had preceded him. There was one thing, however, which he thought it his duty to suggest—it was that ladies should be introduced into their *soirées* and lectures. He was satisfied that, if the fair sex took the matter warmly up, success would be certain. They had shown their devotedness to Wales and Welsh institutions by their attendance in very large numbers at the festival of their Patron Saint, every first of March; and he

thought that, unless provision were made for their edification, Welshmen, though they might vie with their neighbours in patriotism, would most certainly be behind them in refinement.

The resolution was then put by the CHAIRMAN, and carried unanimously.

The details of future proceedings were then discussed. It was arranged that the first *soirée* should be held at the *Freemasons' Tavern*, in the latter end of April; and that the Chairman and Honorary Secretary should invite one of the Welsh Members of Parliament to preside on the occasion. Admission into the Institute, it was agreed, should be by the introduction of a Member; the Committee reserving to themselves the power of a *veto* in every case. The payment, in addition to the amount receivable by the Parent Institute, to be Ten Shillings and Sixpence per annum. Admission to lectures and *soirées* to be free, save when refreshments were provided.

THE CAMBRIAN INSTITUTE.

The prosperity of the Institute is, we trust, a subject of concern to all our readers. It is, then, with no little pleasure we are enabled from time to time to inform them of its progress. Since the publication of our last Number, the following gentlemen have become Members:—

Tennyson, Alfred, Esq., D.C.L., Poet Laureate¹

Botfield, Beriah, Esq., M.A., F.R.S., Norton Hall, Daventry²

Devereux, Captain Walter, R.N., Tregoyd, Hay

Evans, John Edward, Esq., 134, New Bond Street, London

Howell, David, Esq., Solicitor, Machynlleth

Jones, Mr. R. J., Publisher, Tremadog

Jones, William, Esq., Llanfyllin, Oswestry

¹ Hon. Governor.

² Life Member.

Marshall, Lady, Ruabon, Denbigh
 Morgan, William, Esq., Connaught Terrace, Hyde Park, London
 Morris, Joseph, Esq., St. John's Hill, Shrewsbury
 Murdoch, William, Esq., M.D., Rotherhithe, London
 Myfyr Morganwg, Archdruid of the Isle of Britain, Pont y Pridd
 Newdegate, Rev. Alfred, Hon. Sec. to the Bucks Archæological
 Society, Aylesbury
 Ormerod, George, Esq., F.R.S., F.A.S., D.C.L., Sedbury Park,
 Chepstow
 Owen, Ellis, Esq., Cefn y Meusydd, Tremadog
 Owens, Edward, Esq., Halkin Terrace, Belgrave Square, London
 Rees, William, Esq., Tonn, Llandovery
 Shaw, Charles H., Secretary to the Welsh School, Gray's Inn Lane,
 London
 Thomas, George, Esq., Clement's Court, Wood Street, London
 Thomas, William, Esq., Inland Revenue Office, London
 Watts, Thomas, Esq., British Museum
 Williams, Rev. John Morgan, Llannor, Pwllheli

The following publications have been presented :—

The Festivities at the House of Conan of Ceann-Sleibhe. Edited
 by Nicholas O'Kearney, Esq. By the Ossianic Society.

The History and Antiquities of St. David's. By the Publisher.

Sanskrit Derivations of English Words. By Thomas Bellot, R.N.
 By the Author.

*Transactions of the Architectural and Archæological Society for
 Buckinghamshire.* By the Society.

Journal of the Kilkenny Archæological Society. By the Society.

Archæological Journal. By the Archæological Institute.

Transactions of the Historic Society of Lancashire. By the
 Society.

CORRESPONDENCE.

THE ANCIENT PHŒNICIANS.

To the Editor of the Cambrian Journal.

SIR,—I have to thank your publisher for furnishing me with the proof sheets of the present Number of the *Cambrian Journal*, and, at your request, send a few observations respecting the ancient Phœnicians.

The subject is one of the greatest importance, but has not, hitherto, been treated with the care and accuracy which are requisite for such an investigation. In written literature we have only the Homeric poems in profane, and slight notices of Sidon and Tyre, in the Holy Scriptures.

If we confine ourselves to the Homeric descriptions, we shall find that the writer, or writers, knew nothing, or at least has left no record, either of Tyre or the Tyrians; but, under the name of Phœnicians and Sidonians, ample means are there furnished for illustrating the habits, arts, and progress in civilization, of a wide-spread naval and commercial people; and, could we trust his philology, as based on facts, we must allow that his Sidonians spoke a language kindred to his own, since all the names applied by him to individual Phœnicians and Sidonians are intelligible to Greek scholars, to whom the Oriental languages may be unknown. This is more particularly true of the Homeric notices of the Phæaciens, the people of Alcinous, who are now justly regarded, by the best writers on the subject, as a mythical representation of a Phœnician community.

When we pass from the mythical and poetical, to the historical, notices of Sidon and Tyre, we find very contradictory statements. It was a popular belief, founded both on profane and sacred literature, that Tyre was a daughter of Sidon; but the Tyrians themselves, who certainly ought to be regarded as the best judges, denied any such connection, and regarded themselves as the metropolis of Phœnicia. They told Herodotus that the temple of Heracles was as old as the foundation of the city, which they fixed about two thousand seven hundred years before Christ. We have other obscure testimonies respecting a period in which Sidon is said to have lost, and Tyre to have gained, the supremacy. This is fixed about the middle of the eleventh century before Christ, previous to the authentic notices which we find recorded respecting Tyre, both in Scripture, and in the works of Josephus.

The light which we might derive from coins and inscriptions, such as the Hellenes so abundantly furnished, has been denied to the investigators of early Phœnician history.

Independent Sidon, independent Tyre, and independent Carthage struck no coins, and the few inscriptions written in Aramaic characters

do not much exceed the age of Alexander the Great; and even these are written without vowel points, and are, consequently, except where they are bi-lingual, to be interpreted only by guess and conjecture. Whosoever carefully reads the *Monumenta Antiqua Phœnicia*, so laboriously collected and examined by the learned Gesenius, will be convinced of this. In fact, the attempt to interpret words and names belonging to ancient Phœnicia, so unhappily begun by Bochart, and continued by his imitators, by the aid of the Semitic languages, is an utter failure, and is only to be classed with the insane extravagances of a Foster, or a Betham. If the Phœnicians, such as they are described in the Homeric poems, and implicated as they seem to have been with almost every civilized community in Hellas, spoke a Semitic language, it would surely have left traces of its existence in the Hellenic language, where it certainly does not appear as a distinct type.

There is a strange tale recorded by Justin, stating that all the male citizens of Tyre were massacred by their insurgent slaves, who appropriated to themselves the wives and daughters of their masters, and founded that Tyrian nation whose descendants Alexander, the son of Philip, found, conquered, and partially crucified. In my *Life of Julius Cæsar*, while describing his campaigns in Spain, I have given a slight sketch of my own belief respecting the true history of the early connection between the Phœnicians and the western nations; and my present intention is to follow out the inquiry upon a principle not hitherto adopted in similar studies, and that is to trace out the origin of nations by the prehistoric annals of which they have left imperishable monuments in their languages and their works, in metal, stone, ivory, or wood. These often tell a different story from those written traditions which have so long darkened the facts of history.

The German tribes which, under the name of Visigoths, founded the modern kingdoms within the peninsula of Spain, have scarcely left in the languages of that country a trace of their existence. "Why is it," writes a well known author, "that innumerable Arabic words are found in the Castilian language, the vernacular tongue of a foreign and hostile people, while scarcely a trace is left of the Visigothic language of their fathers; so that, it is said, for one word of Teutonic origin remaining in Spain, there are ten in Italy, and a hundred in France?"

The modern languages, commonly called the daughters of the Latin tongue, have elements diffused through them utterly inexplicable by reference to the Roman or Teutonic types; and we are told that, in the vocabulary of the inhabitants of Languedoc, termed peculiarly the Romance or Roman language, there are more than three thousand words which are not deduced from Latin originals. In this and similar facts we have ample materials for examining the lowest strata of the widely diffused original language, which was brought to Europe by the first eastern emigrants, and which has been gradually overlaid by the dialects of successive invaders.

In pursuing this inquiry, we must utterly throw aside the Epicurean theory, that man was created in a helpless and savage state, and that he, step by step, emancipated himself from that condition, until he attained the full proportions of the rational man. This theory was in my younger days rampant, and continual appeals were made to the loud sounding line of Dryden, which described the time when—

“Wild in woods the noble savage ran.”

I have lived to see it greatly modified, and hope to live to see it utterly rejected by men of learning. I was glad to see that, in the April Number of the *Archæologia Cambrensis*, this subject is well treated by Mr. Hey Knight. He says,—“The Epicurean figment, that the original state of man was the brutal, is still widely circulated, and plausibly maintained. It is therefore difficult to realize to ourselves the highly finished workmanship of very early ages. Scepticism, under the vizard of the critic, batters even ‘the shield of Achilles,’ a conception worthy of the greatest of poets, and discredits the generosity of Polybus, the Egyptian king, and his wife, Alcandra, because Menelaus is said to have received from him silver bathing vessels, and golden tripods, and talents, whilst Helen had a golden distaff, with its silver flask mounted in gold.—(*Odyssey*, iv. 131.) Incredulity, however, is not often the genuine fruit of erudition. At a period anterior to the first recorded voyage on the Euxine Sea, undertaken in pursuit of gold, we read of its lavish employment. It is more than fifty times mentioned in the Book of Exodus. Not only ‘chains, rings, ouches, taches, bells, crowns,’ were made of it, and the open chased work of the table of the shew bread, but the mysterious figures of the bending cherubim, and ‘the seven-branched candlestick of beaten gold,’ had shown that primæval art could convey sublime impressions, or imitate with refined taste the graceful contours of branches, and fruit, and flowers.”—(*Exodus* xxv. 31.) He also remarks, in a note, the argument deducible from the early perfection of language, of which, for the purposes of poetry, philosophy and religious expression, we have in our own Cymraeg a splendid example:—“The argument from the more systematic and complicated structure of some of the earliest languages seem to me to tell strongly against the hypothesis of an aboriginal state of barbarism; it appears to have resulted from decadence.”

But the argument derivable from the well attested fact that the bronze of antiquity, so widely used in the Homeric and ante-Homeric ages, was a compound of tin and copper, and that the first metal was procured by the eastern nations from the Cassiterides alone, leads us to the necessary conclusion that a wide-spread and long-flourishing commerce existed between the British Islands and the eastern shores of the Mediterranean.

The eastern centre of this trade was the Phœnician Sidon, which, in the *Odyssey*, is called by Homer, “πολυχαλκος,” abounding in bronze.

I am delighted to find that Mr. Albert Way, one of our most

skilful and accurate archaeologists,¹ has, though without acknowledgment as to the source from which he obtained them, alluded to these facts, and the inferences deducible from them, in the same Number of the *Archæologia Cambrensis*. His words are:—"It is scarcely necessary to advert to the special interest of the antiquities of bronze which our country has produced, on account of the essentially British character of the compound metal of which they are formed. Tin, necessary for its composition, has been found in small quantities in Germany and Sweden; but we have no ground for the supposition that the copious provision which supplied all the countries of Europe, and some remoter lands, was obtained from other sources than Britain. In every object, therefore, of bronze, wherever the place of actual manufacture may have been, we see a certain vestige of the ancient industry of Britain; whilst such indication of the metallurgical skill and of the commerce of the Cassiterides, is almost the sole fact which has reached us, amidst the obscurity of prehistoric times."

If you will find room, by way of postscript, for these somewhat detached and extemporaneous observations in your present Number of the *Cambrian Journal*, I promise you a paper for your June Number, which will prove to Mr. Way, and others, that there were intercommunications in prehistoric times between the Celtic and eastern nations, on subjects connected with the most mystical doctrines held in common by the nations now far divided.—I remain, &c.,

JOHN WILLIAMS,
Archdeacon of Cardigan.

Oxford, April 2, 1856.

OWEN GLYNDWR.

To the Editor of the Cambrian Journal.

SIR,—Allow me to suggest to the conductors of the next Eisteddvd which may be held, that a good prize,—say £20,—be offered for the best portrait of Owen Glyndwr by a native artist, according to the representation given on his great seal, which has been engraved in one of the numbers of the *Archæologia Cambrensis*.—I remain, &c.,

HYWEL SELE.

JAMES HUMPHREYS.

To the Editor of the Cambrian Journal.

SIR,—I subjoin another short extract from Maunders's *Biographical Treasury*, with the hope of eliciting from some of your readers additional information respecting the subject of the notice.

"HUMPHREYS, JAMES, an eminent lawyer and juridical writer; author of *Observations on the English Law of Real Property*, &c. He was a native of Montgomeryshire, Wales; and died in 1830."

I remain, &c.,

BALBUS.

¹ See Appendix to Gomer, Part I.

CADIVOR VAWR.

To the Editor of the Cambrian Journal.

SIR,—If your correspondent “Hirlas” means “the pedigree of Cadivor Vawr” downwards, perhaps the following, which occurs at p. 63 of Lewis Dwnn, vol. ii. will interest him:—

Kadvor Vawr, of Blaen Kych, Lord of Dyved, = Elenor d. and h. to Lhweh Lhawen
 obt. 2d Willm. Rufus, A.D. 1089. Argent Vawr, Lord of Kil Sant, and one
 a lion rampant gardant sable of the peers of Wales.

Inon ap Kadvor ap Kolhwyn, commonly called Inon = Nest, d. of Gwrgant, and s.
 ap Kolhwyn. Arg. a chev. inter. 3 F. de lys sable. of Iestin ap Gwrgant.

Richard ap Inon. Or on a chevr. sab. = Ethliw da. of Rs. Grûg Tewdr v. (some
 3 F. de lys argent say of Rys Vychan.)

Ivor ap Richard

Ynyr

Kradoc the Strong

Ynyr of Gowersland

Ivor Vaû

Holl

Grono ab Holl ab Ivor Vaur

Yerth = . . . d. of Grono ap Holl Vaur

Grono of Misgin = Phê. hir

Ievan

Holl = Wenthn. d. of Lhew' bach

Lhewn. was of Misgin = . . . daur of Tho. Matthews of Bryn y Cuttyn

. . . d. of Ieun ddy Gr. Coch 1st wife = Thomas = d. of Dd Jenk Kennedy 2nd wife

. . . = Margt. d. of Meric Poll Thos Dhy

Howell = Eliz. d. of Lhen dyv.

Lhen = Elin f. Robt. Thos. Lloyd

Jenkin

Sir Leoline Jenkins

John

Ievan

This pedigree purports to be now in the College of Arms, having been purchased of Mr. Protheroe, M.P., and which he bought from the son of the late Mr. Lloyd, of Allt yr Odin, Cardiganshire. No doubt many other descents from Cadivor occur in Lewis Dwnn's volumes. If, however, “Hirlas” wishes to know his pedigree upwards, I beg to inform him that he was the son of Collwyn ab Tangno ab Cadvael ab Lludd. This Collwyn lived for some time in Bron-

wen's Tower, at Hardlech, whence it was called *Caer Collwyn*. His arms were "Sable, a chevron between three fleurs de lis argent." To these all his descendants are entitled.—I remain, &c.,

RED DRAGON.

ON THE DIFFUSION OF USEFUL KNOWLEDGE.

To the Editor of the Cambrian Journal.

SIR,—I believe that the condition of the working and lower orders of the inhabitants of Wales could be materially benefitted by the formation of a Sectional Committee of the Institute to promote the diffusion of useful knowledge amongst them. I would suggest that, in addition to those books bearing on general literature, some cheap works of a practical nature, such as those on Gardening, Sanitation, Domestic Economy, &c., be provided, and sold at a low rate.

I remain, &c.,

March 25, 1856.

THOS. PURNELL.

[We agree with our correspondent in his suggestion as to the propriety of forming a Sectional Committee for the purpose of promoting the diffusion of useful knowledge amongst the working classes. Much might be done by the establishment of depôts for the sale of suitable works, in different parts of the Principality. It is said that Mr. Goring Thomas has found a similar plan to work well at Kidwelly. As an example of what may be effected, we may mention that the large sale of the unstamped twopenny London newspapers on a Saturday has proved a powerful aid in the cause of temperance, many working men now purchasing their newspaper, and reading it to their families, instead of going to the beer shop. If depôts were formed under the direction of a Sectional Committee, we have no doubt but that clergymen, and other gentlemen who feel a pleasure in making general information accessible to the poor, could be found to superintend them in the principal provincial towns of the Principality, and the working classes, in more remote and country districts, could then be supplied with publications of an unexceptionable character by the means of hawkers, who now too frequently furnish those of an immoral tendency.—ED. CAMB. JOUR.]

THE NATIONAL AIR OF WALES.

To the Editor of the Cambrian Journal.

SIR,—I have often heard of "The National Air of Wales," but never could satisfy myself as to the particular melody which claims that supremacy. Is it the "Unbennaeth Prydain,"—*The Monarchy of Britain*? As far as I am acquainted with the history of Cambrian music, none comes nearer than that to the idea of a national air. But I should like to be better informed on this point. Will you allow me, moreover, to suggest that, whichever it is, it be printed (harmonised) in the pages of the *Cambrian Journal*.—I remain, &c.,

ALAWN.

THE WELSH HAT.

To the Editor of the Cambrian Journal.

SIR,—I have heard it stated that the hat worn by Welsh females cannot date higher than the reign of Queen Elizabeth. I shall be glad to be satisfied on this point.—I remain, &c.,

GWEN.

EXTRACTS FROM THE RHYL MS.

To the Editor of the Cambrian Journal.

SIR,—In the *Cambrian Journal*, ii. p. 245, a question is asked concerning Cadivor Vawr, Prince of Dyved. I have his pedigree.

Also, on the following page, with reference to Welsh Costume, see the *Life of Dd. ab Gwyllim*, p. 12, for an account of his dress, (the one of a man of fashion in the fourteenth century, as worn in Wales,) described by a contemporary.

"The bard was tall and of a slender make, with yellow hair flowing about his shoulders in beautiful ringlets; his dress was agreeable to the manner of the age,—a long trousers, close jacket tied round with a sash suspending a sword, and over the whole a loose flowing gown trimmed with fur, with a round cap or bonnet on his head." May not this be the Monmouth cap.

Of the ancient Britons, Giraldus says that "they were very particular to keep their teeth clean, &c. The men shaved all their beards except the whiskers, and, Cæsar says, upper lip."

Einion Llygwy, in his celebrated "Ode to Myvanwy Vechan, of Castell Dinas Bran," describes her dress as follows:—

"When first I saw thee, princely maid,
In scarlet robes of state arrayed," &c.

Froissart, in his account of the Black Prince going to succour Peter the Cruel, of Portugal, says, that "he adopted the British souldiers dress for the English sailors," (I quote from memory,) "blue jacket and trousers."

At p. 270 is an account of a Leuci Llwyd, whose coffin lid I have seen at Northope Church. She was daughter of Rhys ab Rotpert, of Cinmael, and wife of Howel ab Tydor, of Llys, in Northope parish. She died in 1402. We, in this part of Wales, were taught to believe this Leuci was the celebrated beauty to whom Llewelyn ab Meurig Goch addressed so many beautiful odes. I can hardly suppose that the chief of Pennal, in Merioneth, would bring his daughter to be buried in Northope. An uncle of our Leuci Llwyd was the noted prophet, Davydd Ddu, of Dymeirchion. Howel ab Tudor was ancestor to all the Mostyns.

Sir Rhys ab Rotpert, the owner of Cinmael, was imprisoned in Caernarvon Castle. "S' Rhys eve a roes 5^d er cael tom Henest ar y carcharorion yn ghaernarvon ei arvan."—Fol. v. p. 311. Sir Rhys paid five pounds. He bore,—sable a chevron argent between 3 mullets pierced.

Riscart ab Evan ab Dd. Vychan, his lineal descendant, had an only daughter, who married Pierce Holland. His line ended in two daughters and coheirs *temp.* Oliver Cromwell, who bestowed the youngest, together with Cinmael, upon Colonel Carter, an officer in his service, causing a wag to say, "he had the best piece of Holland in the country."

Cinmael is near St. Asaph, and was purchased by the late Lord Dinorben's father. Dymeirchion is within three or four miles of St. Asaph. Bonner's monastery, built by the Jesuits, is within that parish.

In the possession of Mr. Pierce, of Gresford, are some records belonging to the itinerant judges of Chester, who came to our sessions *temp.* Edward I., 21, 22, written in Latin, and, I think, French.

I remain, &c.,

A. LL.

AWEN.

To the Editor of the Cambrian Journal.

SIR,—The first letter in the British alphabet is /I/, which is identical in form with the druidical name of God; from which, it is said, all letters are shaped. Myfyr Morganwg, who claims acquaintance with the mysteries of Bardism, calls this the A wen, (awen) *the blessed A*, which is a very proper definition of a divine emanation, such as that which the creative rays of the sun represented. It is to be remarked, in connection with this subject, that the bards have always considered the Awen as identical with the Holy Spirit. Compare these views with Ps. civ. 50—"Thou sendest forth thy Spirit, they are created."—I remain, &c.,

IDRIS.

THE SIGNS OF THE ZODIAC.

To the Editor of the Cambrian Journal.

SIR,—These signs appear to have been so thoroughly ingrained in the ancient philosophy of the universal world, that an attempted exposition of their origin cannot but interest the descendants of those architects who planned and built the circle of Avebury. I believe that this was, a few years ago, proposed as one of the subjects of the Morganwg Eisteddvod; but whether any one wrote upon it, and gained the prize, I am unable to say. If such was the case, I sincerely trust that the Essay will be transferred to your pages. Unless this astronomical groundwork be properly ascertained and defined, the superstructure of druidism cannot be well scanned. The Vice-Principal of St. David's College is well versed in the theology of India: will he enlighten your readers on this subject?—I remain, &c.,

CAPRICORN.

INVENTION OF THE ZODIAC.

To the Editor of the Cambrian Journal.

SIR,—From the fact that, in all ancient representations, the Sun is coincident with the Bull, it is very clear that the sign Taurus was regarded by the primitive astronomers of the world as the vernal commencement of the year. Mrs. Somerville, p. 182 of her *Mechanism of the Heavens*, published in 1831, and probably written in 1830, observes, that “the point Aries has not coincided with the vernal equinox for 2230 years.” If we deduct 1830, this will give us 400 B.C. (Volney says, 388 B.C.) for the period when they did coincide, *i. e.*, when the sign Aries corresponded with the first degree of Aries. Now, the precession of the equinoxes being at the rate of $71\frac{1}{2}$ years to a degree, or 2145 years to a sign of thirty degrees, it follows that 2145 years antecedent to 400 B.C., *i. e.*, in the year 2545 B.C., the point Aries, or vernal equinox, coincided with the first degree of Taurus, and may therefore be assumed to be the date of the invention of the Zodiac. This would be about 200 years before the flood, according to Usher, or 2340 B.C.; but 600 after it according to Hales, Jackson, and the Septuagint. Pliny, *Hist. Nat.* vii. 57, says, that astronomical observations were found at Babylon by Alexander, and sent to Aristotle, of a date corresponding to 2200 B.C. Menes, the first King of Egypt, reigned 2320 B.C.—I remain, &c.,

LEO.

REPLIES TO QUERIES ON THE USE OF UNHEWN
STONES IN CROMLECHAU, ON THE ANTIQUITY
OF PHŒNICIAN INSCRIPTIONS, &c.

To the Editor of the Cambrian Journal.

SIR,—It was a religious institute common to many of the primæval nations, both to erect their altars and temples of unhewn stone, (in ancient language, stones unpolluted by iron,) and to have no monuments connected with history, either in coins or inscriptions; therefore the story told by Procopius, in the sixth century after Christ, respecting the robber Jesus, the son of Nav, was a pure fiction. The oldest so-called Phœnician inscriptions, written in Aramaic, or *quasi* Chaldeo-Hebrew, cannot be pronounced older than the invasion of Asia by Alexander the Great. The coins, both Hebrew and Aramaic, are of much later date

Your readers cannot magnify too much the importance of the truth deducible from the fact that the ancient bronze was all compounded of copper and tin, and that the latter article was only procurable in large quantities from the Cassiterides, undoubtedly some portion of the British Islands. That fact, once admitted, will utterly overthrow the foolish theories respecting ancient history which the majority of mankind has hitherto accepted as primeval history.—I remain, &c.,

OXON.

MISCELLANEOUS NOTICES.

THE WELSH MSS. SOCIETY.

The Welsh MSS. Society was formed at Abergavenny, in 1837, for the purpose of transcribing and printing the more important of the numerous unpublished bardic and historical remains of Wales, still extant in the Principality and other parts of the world, that have hitherto been allowed to continue in a state of obscurity, without any effective measures being adopted to lay their contents before the public, and secure them from the various accidents to which they are liable.

The books which this Society has already published, though, owing to circumstances, not so numerous as could have been wished, are, nevertheless, of such importance as fully to justify its establishment. These are the *Liber Landavensis*, the *Heraldic Visitation of Wales and the Marches*, in the time of Queen Elizabeth, by Lewys Dwnn, the *Iolo MSS.*, the *Lives of the Welsh Saints*,—all interesting accessions to the Cambrian library. It is more than probable that, ere Alban Hevin, the volume now in the press will have made its appearance. This is the celebrated *Grammar of Edeyrn the Golden-Tongued*, which was compiled in the thirteenth century, and received the sanction of the then reigning princes, as well as that of a *rhaith gwlad*, or jury of the country, which circumstances stamp it peculiarly with the title and reality of a NATIONAL GRAMMAR. Besides the Notes of the Editor, there is appended to it also the Prosodial Treatise of Davydd Ddu Athraw, as developed by Simwnt Vychan, with the view of making the work as complete as possible. We doubt not that the publication of this volume will open the eyes of many of our English brethren to the unfounded folly of their constant inquiry, “can any good come out of Wales?” It will convince them that the Cymraeg had attained a high state of cultivation, when the English, and most of the European languages, presented a most debased aspect. Indeed, we venture to say that the prosody of the Welsh language has not yet been rivalled by any other nation in the world! This is a bold assertion; but we make it advisedly and seriously, and we confidently challenge the comparison.

We believe that it is the intention of the Committee of the Welsh MSS. Society, as soon as Edeyrn Davod Aur shall have made its appearance, to proceed immediately with another work, and thus in future to obviate the charge of delay which is frequently brought against it. The next work that will probably occupy the attention of the Committee will be *Prophwydoliaethau, Brudiau a Daroganau Brytanaeg*, a gasglodd ynghyd Gwilym Pue, A.D. 1674, 5, that is, the ancient predictions of the Welsh. Of these there are about one hundred and twenty in manuscript, calculated, when published, to throw no inconsiderable light upon the history of the times to which they are severally assigned.

WELSH MUSIC.

The following extracts, taken from different papers, relative to the celebration of St. David's Day, at Cheltenham, show very clearly how the melodies of Wales are appreciated, when sung in the language of the country:—

Among all the anniversary festivals of the Patron Saint of Wales which have been celebrated within the last few days, none have been more enthusiastically national than the Cambrian gathering at Cheltenham, where the patriotic Mr. Davies has for years been in the habit of giving a Welsh concert for the gratification of his countrymen in that town. The selection of music was *wholly Welsh*, and the feelings of the natives of the Principality *were so wrought up by the airs of their own land*, that, when the "Ode to St. David's Day" was sung, *the audience spontaneously rose, and remained standing till it ended*, in the same manner as they received "God save the Queen." The celebrated Gruffydd performed on the tripled-stringed harp, and Ehedydd Lon sang the old airs of Wales in her national costume; every word being Welsh, which *alone can* be properly sung to Welsh music.—*Morning Post*.

Among the numerous anniversaries of St. David's Day, which it has been our lot to record in various parts of Great Britain, and also America, we have never received a more inspiring account than that which has reached us from our kinsmen at Cheltenham. It is well known to most of our readers that our patriotic Welsh countryman, Mr. Davies, who has so long resided in that part of England, has been in the habit of assembling all the Cymry resident in that town, on the anniversary of their Patron Saint, which has usually been celebrated by a Welsh concert. On Saturday last, a most beautiful selection of music, entirely Welsh, was performed at the Montpelier Rotunda. The celebrated Gruffydd, pupil of the late well-known Jones, performed twice upon the triple harp; and Ehedydd Lon sang "Y 'Deryn Pur," "Fwyalchen," and "Bugeilia'r Gwenyth Gwyn." She was encored twice or three times in each of these. The national enthusiasm attained to so high a pitch, in consequence of the thrilling effect produced by the true, uncorrupted style in which these ancient airs were warbled, that the foreign word "encore" was *wholly forgotten*, and cries of "Eto, eto," (again, again, once more,) were loudly reiterated from every corner of the hall. Mr. Davies, with his accustomed good taste, took care that Ehedydd Lon should appear in the genuine costume of the Principality, without which a Welsh songstress should never be seen. When Gruffydd performed "Pen Rhaw," the applause was unbounded, and when he had finished the last note, the words *excellent! delightful!* were simultaneously heard. When the "Ode to St. David's Day" was sung, *the whole audience spontaneously stood up*, and stood standing until it ended, *in the same manner* that they received "God save the Queen." A correspondent adds:—If the *pretenders to Welsh melody* did but know how *their effect is fritted away* by the *presumption* of altering the ancient

national style, they would study in the real old school of Cambrian minstrelsy, and instead of the mortification, too often experienced, of a *silent* audience, would oftener awaken the feelings of their countrymen, till the same electrical effect was produced, as that which has lately crowned the patriotic efforts of Mr. Davies.—*Carnarvon and Denbigh Herald*.

To some persons present, the third song in the book of the words, entitled "Y Fwyalchen," was an unknown tongue, but its interpreter presently appeared in the person of a Welsh peasant girl, announced as Ehedydd Lon, who, dressed in the picturesque costume of her native land, and accompanied by T. Gruffydd, on the Welsh or triple-stringed harp, discoursed such eloquent music as took the audience quite by surprise, and, at the termination of the witching strain, *a spontaneous outburst of applause demanded its repetition*. But, instead of this, Ehedydd Lon, on her recall, sang "The Bells of Aberdovey;" the merry, chime-like notes of which Welsh melody still more delighted the company, as the enthusiastic plaudits—theatrical critics would call it "*furore*"—which followed, abundantly testified. This mountain songstress twice subsequently stood beside her "*minstrel, aged and sear,*" singing, first, "Y 'Deryn Pur;" and, secondly, "Y Gwenith Gwyn," both of which were rapturously encored; but, in the case of the former, another song—"Y Bore Glas"—was substituted. These Welsh songs, we believe, came on the company quite unawares, and *the delight* experienced by the pure, mellifluous voice, and by the artless manners of the singer, was, doubtless, thereby enhanced. *Such joyous and hearty applause* as that which followed each of the songs of this Cambrian lark could indeed scarcely be surpassed. The harper, by whom on each occasion she was accompanied, performed in the second part of the scheme the old Welsh air of "Pen Rhaw" with variations *so beautifully composed, and so wonderfully executed*, as, perforce, to impose upon him a second performance. For this he selected "Sweet Richard," with variations as charming quite as those of the previous air.—*Cheltenham Looker-On*.

THE ORIGINAL SEAL OF HENRY V. WHEN PRINCE OF WALES.

If there be one prince better known in English history than another, it is Henry V., to whose youthful princehood, and royal triumphs, Shakspeare has consecrated three of his plays. Any relic of this king seems to combine the historic and the romantic, and therefore it cannot but be interesting to many of our readers to know that the seal of this notable man, the victor of Agincourt, yet exists, after having been twice lost. Here is what the worthy old antiquary, Dr. Samuel Pegge, wrote of it, from Whittington, June 15, 1769, in the *Gentleman's Magazine* for that year (xxxix. p. 277):—

"A most transcendent rarity has lately fallen into the hands of Mr. Richard Green, of Lichfield, a gentleman who well knows how to put a just value upon it. 'Tis an original seal of our King

Henry V., then Prince of Wales. This seal, which is of brass, and two inches and a half in diameter, is perfectly complete, and in the finest preservation. It represents the prince in armour on horseback, with his sword and shield, as going to strike, the horse galloping, caparisoned with the prince's arms, and ensigned with a noble tuft erect upon his head. This seal, I suspect, never had a reverse; however, if it had, the proprietor must have an extraordinary piece of good fortune, if ever he meets with it. As to the inscription, which is what must ascertain the seal, and appropriate it to its true owner, it is very perfect, and runs thus:—S. HENR. PRINCIPIS WALL: DUC ACQUIT LANCASTR & CORNUB' COMES CESTR. DE DMIO DE KERMERDYNE. There is a mistake, you observe, of comes for comitis, and some little difficulty in the last words, which I shall here endeavour briefly to explain. The Princes of Wales, as we are informed by Camden, col. 746, had their chancery and exchequer for South Wales at Carmarthen, which was usually written at this time Kermerdyne; so that this seal was intended for the use of the district of South Wales, and for one of those offices,—dmio meaning dominio. Mr. Green was so obliging as to send me an impression of this curious cimelion, which, in the strictest propriety of speech, is really an unic; and I have prevailed with him to transmit a like impression, by the first conveyance, to you, sir, for the enrichment of your valuable Magazine; believing, and assuring him you will take care to do it justice, by an accurate and elegant representation of it in one of your next copper-plates."

We cannot exhibit an engraving of this curious relic, and must therefore refer our readers to the same volume of the *Gentleman's Magazine*, pl. 8, opposite p. 377, where it is correctly engraved. We may add that it is not of ordinary brass, but of brass alloyed with white metal, so as to resemble bell-metal. It is $2\frac{1}{8}$ inches in diameter; and the arms of Prince Henry are displayed upon it no fewer than four times,—viz., upon the heater-shield he bears upon his left arm; upon the breast-plate of his charger; upon the crupper, and upon the housings. The arms, which are remarkable for one peculiarity, we describe from the blazon on the prince's shield on this seal. It bears the arms of France and England quarterly, France first and fourth, three fleurs de lis; England second and third, three lions; over all a label of three points, as the mark of cadency borne by an eldest son during his father's lifetime; which alone (if other evidence were wanting) would fix the date of this seal as during the reign of Henry IV. Now, that king bore the arms of France and England quarterly; but the coat of France was borne by himself (as by his predecessors, Edward III. and Richard II.) with the fleurs de lis sémé; that is, sown or sprinkled over the shield in indefinite number; whereas this seal has only three fleurs de lis. And it is stated in Ruding's *Annals of the Coinage*, that Henry V., while Prince of Wales, in the sixth year of his father's reign, (1405,) bore the arms of France on his seal, fleurs de lis, not sémé, as on his

father's coins, but charged with three only. It is to this date, therefore, that the seal may be assigned; so that this relic has had an existence of four centuries and a half! A metrical record of the changes in the royal arms, by a deceased antiquary, signed "R. R." has the following stanzas, under the date 1415:—

" When Agincourt triumphantly
 Did England's lion crown
 With laurels verdant as the sea,
 And fadeless as renown,
 " The royal banner waving o'er
 Each new-dubbed knight, display'd
 The lily that the Bourbon bore
 Re-marshal'd and array'd."

But, in a note, the writer, or editor, admits what was the real reason of the change in the charge of fleurs de lis,—that they were altered in the royal arms of England, consequent upon their being reduced to three by the King of France. The prince in this seal has the royal crest of England, a lion, for his helmet-crest; but his charger's head is adorned with an elaborate plume, as the peculiar badge of the Prince of Wales. Of the adoption of this badge, an old heraldic author thus writes of Edward III., the hero of Cressy and Poitiers:—"The Black Prince, having been victorious at the battle of Cressy, was presented with the helmet of John of Luxemburg, King of Bohemia, who was slain in that field. This helmet being ornamented with a plume of three ostrich feathers, and bearing the German motto 'Ich dien,' (I serve,) allusive to the King of Bohemia, who served the French king in person, as an auxiliary, the Black Prince thenceforward bore the feathers and motto, and they became the ensigns of the Prince of Wales." In the volume of the *Gentleman's Magazine* already cited, p. 439, Dr. Pegge writes,—

"It has been suggested to me, since the penning of my letter to you the 15th of June last, wherein I expressed a suspicion that this seal never had a reverse, that it has four loopholes, or ears, placed at equal distances, which were not taken off in the waxen impressions sent to you and me, and that probably those were intended to receive an equal number of pins for the fixing of a reverse. This probably might be so; and then further, that the impression in Sandford's *Genealogical History of England*, p. 245, edit. 1707, may, perhaps, be the very reverse of that belonging to Mr. Green's obverse. The shield there lies obliquely in the base of the seal, and has the arms of France and England quarterly, with a label of three points; the crest, an helmet in profile covered with a chapeau insigned with a lion collared with a like label, and carrying his tail pendant; the supporters are two swans almost erect, each holding in his bill a feather. To be short, this impression in Sandford is no way inferior in elegance and workmanship to Mr. Green's seal, and is of the same dimensions with it; insomuch that I cannot but think it a happy conjecture,

that it may be the reverse of it. The only objection that seems to lie against it is, that no notice is there taken of the district of Carmarthen, as on Mr. Green's seal, the inscription being only this:—S. HENRICI. PRINCIPIS. WALL. DUCIS. AQUITAN. LANCASTR. CORNUB. COMITIS. CASTR."

The supposed reverse is engraved plate 14, opposite p. 568 of the same volume. We know nothing of the history of the seal, or, properly speaking, the metal matrix of Prince Henry, from 1769, when it was in the possession of Mr. Richard Green, of Lichfield, till the other day, when it was found in a little box, upon the shelf of a lumber closet, in a garret, at the seat of a peer, in the neighbouring county of York. The finder, who has a just appreciation of the relics of the past, without any of the narrow selfishness that would keep them in jealous exclusiveness from the inspection of others, has permitted a few impressions in wax, leather and gutta percha to be taken of this unique seal, which is also to be electrotyped. The use of this seal would cease in 1413, when the prince ascended the throne as Henry V. It seems to have disappeared till June, 1769, and again till August, 1855; and now, after two periods of obscurity, it has fallen upon a time when its antiquarian value will ensure its careful preservation.—*Manchester Guardian*.

ROYAL INSTITUTION OF CORNWALL.

At the first of a proposed series of monthly meetings recently held in the lecture room at Truro, Mr. H. H. Vivian, M.P., presented an illustrative series of specimens from the Welsh coal fields. Dr. Barham called the attention of the meeting to a most interesting donation of a copy of a Sidonian inscription, from Mr. Charles Fox, premising a few words on the extreme rarity of Phœnician inscriptions, and remains clearly belonging to them. He then read the following letter from Mr. Fox:—

"Alma House, Bournemouth, 1st month 30, 1856.

"Dear Friends,—I had hoped to have presented the accompanying photographic copy of the Phœnician inscription at the last meeting of the Royal Institution of Cornwall. As you know, the sarcophagus of the Sidonian king was discovered at Sidon last spring; the American missionaries at that place showed me a copy of it; and I afterwards obtained one in Syria, which, however, Dr. Eli Smith thinks is not perfectly accurate. I have been long waiting for this photographic copy, to be presented to the Institution; but I did not receive one until last evening. It is the only Phœnician inscription known to have been found in that country, and is by much the longest that has come down to us; you, doubtless, have seen either the translation made by the Duc de Luynes, or that of Dr. Dietrich, of Marburg. One of the Assyrian cuneiform inscriptions speaks of the same goddess Ashtoreth. The letters appear to me to be of the earlier Phœnician, and confirm the tradition of the Greeks having received their knowledge of letters from Phœnicia. I understand that the

proximate date of this inscription is undetermined. S. Birch, of the British Museum, and J. Kenrick, the learned author of the able work on Phœnicia, both inform me that the representation of the head on the lid may, by its style, (connected with some corresponding period of Egyptian art, which it exactly follows,) throw some light on its date. You will observe this when I send you a copy of the head. I believe that no other Phœnician inscription or medal exists earlier than the fourth century B.C. From its being said that the mother of the deceased king was priestess at Babylon, one may suppose that the city was still flourishing. The language of the inscription confirms the conclusion derived from the bi-lingual epitaphs at Athens, and the stone found at Marseilles in 1847, that the roots of the Hebrew and the Phœnician languages were many of them similar, whilst others were nearly akin. I am, truly, your sincere friend,

“CHARLES FOX.

“Dr. Barham, and W. M. Tweedy, Esq., Truro.”

Mr. Fox had afterwards kindly sent a translation of the inscription, the Phœnician alphabet, and the following very interesting communication on the subject:—

“Alma House, Bournemouth, Hants, 25th 2nd month, 1856.

“My dear Friend,—I hope that your monthly meetings, in connection with the institution, will promote its great objects. I beg to send herewith the Phœnician alphabet, with the corresponding Hebrew letters. Dr. Dietrich’s copy of the inscription differs slightly, in the forms of some of its letters, from mine; but whilst omission or transposition of words may be detected in the latter, I am inclined to think that the letters themselves have in mine been copied with more care. I hope to send a translation of the inscription, with this note. I am sorry that my eyes do not admit, at present, of my seeing a Hebrew copy; it is, however, to be found in Dr. Dietrich’s notice of this precious remnant of Phœnician antiquity. The key of the language has been found in short bi-lingual inscriptions in a cemetery near Athens; in others, on coins of the time of the Ptolemies. A Phœnician fragment in Plautus has also aided as to the meaning of certain words. The discovery of a Runic inscription, the largest known up to that time, found in 1845, in taking down an old house at Marseilles, fixed the meaning of many words; it consisted of eleven lines, and contained a tariff relative to offerings in sacrifice. Of the more than ninety words which it contained, about seventy-four were Hebraic, if not good Hebrew. Perhaps I mentioned in my former letter that the crypt of this Sidonian king was accidentally discovered last year in a level spot to the south-east of Sidon. The lid of the sarcophagus is about eight feet in length, of black marble, (I am told,) and having the letters sharply cut. I believe that nothing was found in the coffin. On the upper end of the lid is a head in bas-relief, in the Egyptian style. My copy of this head, which I intended to forward to the Institution, was, I believe, the only copy in England, being new to S. Birch and the other authorities at the British Museum,

and to J. Kenrick, who, in his book on Phœnicia, published last spring, said that no inscription had been found in Phœnicia. I should like to add, that travellers—Van de Velde, Arthur Stanley, &c.—speak of a circle of stones between Tyre and Sidon. If it had been really so, it would be a fact of great interest: I examined them minutely; they are not in a circle, but form parts of a parallelogram; each stone is about six feet in height, and has no mark of having had another adapted to it in any way by bevelling or morticing. S. Birch writes to me that the inscription is probably not older than the 5th century B.C. Dr. Dietrich inclines to the same opinion. *Balitho*, or *Bolitho*, is an epithet of Ammon; it is probably a compound of *Baal* (or *Bol*, as it is spelt in this inscription). Some ancestor of our valued friends of that name possibly received it in a remote age, if they were the great smelters of tin then, as well as now, and loaded the Phœnician ships at Ictis.—I am, truly, thy sincere friend,

“Dr. Barham, Truro.

“CHARLES FOX.”

The translation referred to is annexed:—

Translation from Dietrich's Translation.

In the month of Bul, in the 14th year of the reign of the King Aschmunezer, King of the Sidonians, son of Tabruth, King of the Sidonians, thus said King Aschmunezer:—

I have commanded—

When I sink to sleep, the end of days, then let there be rest, regard for the dead.

And I will lie in this stone coffin, in this grave, in the place which I have constructed, founding a —— of the whole kingdom.

And let no man open this *mishchav*, (place of deposit, of rest,) and let him seek no treasures with (or amongst) us, as by us (or with us) no treasures are placed.

And let him not take away the stone coffin of my resting-place, and let no one injure the foundations of this resting-place with the covering of a second resting-place.

If any man empties our grave, let it be to him as a curse, we banish him from the whole kingdom.

And every man who opens the covering of this resting-place, or takes away the stone coffin of this resting-place, or injures the support of this resting-place, let God place him far from his resting-place with the *manes*.

Let him not be buried in his grave;

Let God leave him without a son and without seed;

Instead of sleep, let him tremble before the Mighty One, before the Holy, before the future.

The renowned King who shall reign amongst us after our departure from the government.

If there is a man who opens the covering of this resting-place, or takes away this stone-coffin, this king curses him.

If any man injures (it), let God give him up to a withering and destruction, to falling and breaking, to contempt and cursing, in his life under the Sun, unpitied.

I have commanded—

If I sink in sleep, the end of days, let there be rest, respect for the dead.

I, Aschmunezer, King of the Sidonians, son of King Tabruth, King of the Sidonians, grandson of King Aschmunezer, King of Sidon.

And my mother, Amashtoreth, priestess of Ashtoreth, our Lady the Queen, daughter of King Aschmunezer, King of Sidon.

(For) these we built the house for us from (the foundation?) in Sidon, the land by the sea, to which we have conveyed the Bostrat (possibly the Bostrenus river) very high.

(And) we who built the house of the mother from (the foundation?) supported on one side on the hill, which building is very high.

And we who built the Temple to the Elon, in Sidon, the land by the sea, a house to the Baal of Sidon, and a house for Astarte, very high.

Further, let the Lord of Kings give us the adornment and beauty of the lands in the royal garden, which is in our dominion.

According to the measure of the greatness which I have completed, and let Him from above protect for us the borders of the land.

To establish our Sidonians for ever, settling the ornament of the whole kingdom.

But let no man open my covering, and let him not remove my covering, and let him not injure the substructure of my resting-place, and let him not take away the stone coffin of my resting-place.

That he may not exclude (or eject) me from Elon, from the Holy, from El, (or God,) lest he should cast off this kingdom.

And let the man who injures — be cursed for ever.

Mr. Edmonds, in furnishing the above report from the pages of *The West Briton*, says, "that no decidedly Phœnician remains have ever been found in Cornwall; a small bronze image found six miles west of Penzance, and part of a bronze furnace found near St. Michael's Mount, have been considered as Phœnician."

OLD WELSH RECEIPTS FOR COOKERY.

These curious receipts, not having been before published, are here printed exactly as they were copied from "Old Iolo's" MSS.

Coginiaeth o hen lyfr.

Y Ffordd i wneuthur Mwydran yr Arglwyddes Herbert.

Cymmerwch gwart o hufen, a deg wy iâr wedi eu corddi, a bywyn toth gann, a pheth cann, a pheth sywgur, a pheth clawlys, a pheth mas, a sinfwnt, a thipyn o halen, a dau ddyrnaid o gywraint, a dau ddyrnaid o resinau dispaidd, dodwch y pethau yma mewn calloryn, a berwch ef nes bo'n ddigon yn ol hynny cymerwch fywyn dau afal berw, neu beth eirin mair berw, a chymysgwch ef a'r mwydran, a gedewch ef ar y tân i'r berw redeg trwyddo, a pharod yw.

Cawl dail a Physgod.

Cymerwch eog, neu leisad, neu frithyll, neu lythien, a berwch ef

mewn dwr gyda phersyll a chennin ffraince a pheth can a menyyn, a dodwch laeth prydd atto, ag enllyn iachus yw.

Llyma fryd da arall.

Berwch eirin mair, neu blemys, neu afalau a dodwch attynt ddigon o sywgur, a pheth clawlys, ag wedi hynny gwnewch does o'r ffrwythau berwedig hynn, a chann a hufen, a chraswch ef mewn padell ffrio a pheth menyyn dano, a da yw.

(Translation.)

Cookery from an old book.

The way to make the Lady Herbert's Bwydran.

Take a quart of cream, and ten eggs of hens, beaten, the crumb of a white loaf, some flour, some sugar, some cloves, mace, cinnamon, and a pinch of salt, two handfuls of currants, two handfuls of raisins, stoned; put these in a small cauldron, and boil them nearly enough; after this, take the pulp of two boiled apples, or some berries of May,¹ (*i. e.* gooseberries,) boiled, and mix them with the *bwydran*; keep it upon the fire until boiled well through, and it is ready.

Broth of leaves and Fishes.

Take a salmon, salmon-trout, trout, or flounder, and boil it in water, with parsley, French leeks, some flour, and butter; put some new milk to it; and healthy nourishment it is!

Behold another good food.

Boil the berries of May, (gooseberries,) or plums, or apples, and put to them sugar enough, and some cloves; and, after this, make a paste of these boiled fruits; flour, and cream, and crisp it in a frying-pan, with butter under it; and good it is!

Our readers will participate in the gratification we experience, when they are informed that the Cambrian Institute has now the honour of numbering in its ranks Alfred Tennyson, Esq., D.C.L., whose name, it will be seen, has been added to the list of Honorary Governors. The Poet Laureate observes, "that he has always felt a great interest in Wales, and all that concerns it."

We have received several communications respecting the "National Air of Wales." Our correspondents are thanked for their suggestions. The subject is now under consideration; and the result will be made known as soon as the air is determined upon.

Will any of your correspondents favour me with a list of the principal works in which reference is made to, or information given about, Roger Williams, the eminent founder of Rhode Island?—FRATER.

GENERAL WILLIAMS.—The brave defender of Kars is stated, in some of the London papers, to be a native of Nova Scotia; and it is added that the Legislative Assembly of that province has placed the sum of 150 guineas at the disposal of the government, to present a sword to the gallant officer. May *Kars* be derived from the Celtic *caer*?—GWYDDAN.

¹ The expression *eurin mair* means the *berries of Mary*, and not the *berries of May*. The name of the Virgin enters copiously into the nomenclature of Welsh botany.—D. S. E.

ADMIRAL SIR THOMAS FOLEY.—The late distinguished Admiral Sir Thomas Foley, who died in 1833, is stated to have been descended from a respectable family in Wales. Was he a native of the Principality, and was he in any way related to the Foleys, of Abermarlais, in Caermarthenshire?—KEREDIG..

We understand that "Tegid's" poetical works are being collected, and will shortly be published, by Mr. Rees, of Llandovery.

EDEYRN DAVOD AUR.—Most of our readers will be pleased to learn that this ancient *Grammar*, containing about five hundred pages, will be published in a few days. We strongly recommend those persons who wish to possess themselves of the work, to send their names immediately to the publisher, at Llandovery, for the price to non-subscribers will be doubled.

A WELSH COLONY IN AMERICA.—Upwards of one hundred thousand acres of land has been purchased in Tennessee, by a few patriotic individuals in Montgomeryshire, with the view of establishing therein a purely Cambrian colony. We wish them every success.

A few years ago, a circular brass seal was found in a field near Cowbridge. It bore the representation of God the Father, seated, holding before Him the Saviour on the cross, above which is a dove, and the inscription,—S . FRIS . TRINITATIS . DE . KARDIF . IN GALIS.

CROMLECH IN CEYLON.—In Knighton's *Forest Life in Ceylon*, mention is made of a cromlech, but without any description whatever. Can any of our readers furnish us with an account of megalithic monuments found in Ceylon, or India?

CROMLECHAU.—At the Shrewsbury Meeting of the Archæological Institute, a most able and interesting memoir was delivered by Mr. J. M. Kemble, "On the Heathen Graves of Northern Germany." After stating that the division of archæological objects which was received pretty nearly by all the antiquaries of Denmark, and by a good many in North Germany, was into, I.—Products of the age of stone; II.—Of the age of bronze; III.—Of the age of iron; he said, "The form of the grave itself (in its entirety) differs in the three periods, and these differences are characteristic. The grave of the stone period is what we call the druidical circle, and the cromlech, the latter being either visible, or covered with a mound of earth, within the circle. However, in the North of Germany, the circular form is somewhat less usual than an oblong one, and this in the popular nomenclature is called *hünenbett*, *bolzenbett*, and the like, names signifying the 'Giant's Bed;' on this account, and in order to avoid such a *petitio principii* as calling these structures druidic, he preferred to speak of them under the name of stone-beds. The tumuli of a conical form, rising from their base to different heights, viz., from four to twenty feet in height, are said to be the appropriate and characteristic graves of the bronze period. The general name for these structures, which include all the several kinds (very unnecessarily) distinguished in this country as long-barrows, bell-barrows, druid-barrows, is *kegelgräber*, conical graves, from *kegel*, a cone. These barrows are very often perfectly circular, and perfectly round, not

sharp-pointed, at the summit, but have probably assumed this form in the lapse of ages, by subsidence, or removal of the top earth. The last kind of grave, which is by the most distinguished defender of these views appropriated to the iron age, is not, properly speaking, a barrow. It is a slight rise in the natural soil, which is probably merely accidental, and caused by the stone pavements under which the interments are found."

At the same Meeting, Mr. Wynne communicated an account of a singular object found at Dinas Mowddwy, Merionethshire, in a turbary. It is a knotty block of oak, apparently fashioned to serve as a baptismal font, and is inscribed with the word *ATHRYWYN*. It is now in the possession of Lord Mostyn.

INSCRIBED STONE AT EGLWYS CUMMIN.—A short time since, some workmen employed in making repairs in the parish church of Eglwys Cummin, Caermarthenshire, whilst excavating the chancel, came upon a stone bearing the following inscription:—

AVITORIA

AGVNISNI

The Rev. T. R. Taylor, Rector, in his communication says, with respect to the church itself:—"This venerable fabric, one of the oldest in this country, invites the attention of the antiquary by its peculiar construction. The nave, which occupies two-thirds of its entire length, the chancel constituting the other third, is covered in with a vaulted roof of masonry work, five or six feet thick, and is, I am assured by military critics, *bomb proof*. In the interior this massive roof, taking the form of one long Gothic arch, has a very pleasing effect. The church is, however, wholly destitute of ornaments of any kind. The interior is further remarkable for that *rara avis*, a *candid monument*. A tablet, on the arch between the nave and chancel, records the sad fate of a Sir John Perrot, who is described as being of a high spirit and hot temper, and who was convicted of high treason on the confessed forgery of a Popish priest, was confined in the Tower of London, where he died of grief. The tablet further sets forth that Sir John Perrot patronized Robert Williams, Esq., of Ivy-Tower, who was connected by marriage with Robert Ferrars, first Protestant Bishop of St. David's, and Martyr, in Queen Mary's reign."

DISCOVERY OF AN ANCIENT HAND-MILL, OR QUERN.—Lately, as some railway labourers were digging and cutting away the ground on Rhosmaen Farm, Llandeilo, for the formation of the Vale of Towy Railway, they dug up two "queer looking" (as they termed it) stones, evidently parts of the ancient hand-mill used so much in the East, and by the Romans. Their form is convex and concave, the convex stones being of a harder material than the concave. There is a hole drilled through the centre of each, and there are marks near the hole of the concave inside, where something must have been fastened. Outside of the concave are two marks opposite each other on the sides, in which were fixed the handles for turning the mill.

DESTRUCTION OF A MEGALITHIC TEMPLE IN SCOTLAND.—We deeply regret to learn that the stone temple on the estate of Moyness,

in the parish of Aulderm, within a gunshot of the ruins of the old castle of Moyness, has been recently interfered with, and in a short time, if the lord of the manor—the Earl of Cawdor—do not put his *veto* on the contemplated “improvements,” all trace of this—the most complete of the prehistoric monuments in the province of Moray—will be obliterated. About ten years ago this venerable temple was in an almost complete state of preservation. Except a few stones which had been removed from the west side of the great circle to straighten an arable field, the sacred inclosure appeared to be entire. The outer circle at that time described a circumference of betwixt 200 feet and 300 feet. About 16 feet distance from this there was an inner circle about 16 feet diameter. Twelve stones, of large size, in the outer circle, represented the twelve signs of the zodiac, and nineteen larger in the inner—of which we counted sixty in all—may have pointed to the lunar cycle. On the south side were two immense boulders. One of these was in the rhomboid shape, broad at top and tapering below. It measured 8 feet 6 inches along the top, by 5 feet, and was fully 3 feet through. Its weight, computing 8 stone to the cubic foot, could not have been less than from 9 to 10 tons. The lower extremity of this immense stone was laid on the crown of another boulder slightly indented and deeply sunk in the earth—but so nicely poised that on the slightest touch with the finger it would vibrate six inches on each side and continue to rock twenty-six times before steadying—when it always sat at rest, fairly balanced in the centre. A new house was erected lately for the tenant of the farm, and building materials being required, the contractor, either ignorant of the value of this interesting and hoary monument, or being enjoined to use these stones in the fabric, unfortunately commenced the work of demolition by splitting up the rocking-stone! Part of it, along with a quantity of other material from the same place, was used in the building, and we learn, steps are in progress to clear the place of the remaining boulders.—*Forres Gazette.*

THE ROYAL WELSH FUSILIERS AND THEIR GOAT.—Many of our readers, doubtless, recollect the magnificent goat which used to march at the head of the 23rd Royal Welsh Fusiliers, and accompanied that distinguished regiment to the seat of war. Deeply was its loss felt, when, during the course of last winter, it died, a victim to the severity of the Crimean climate. Much has this gallant regiment wished for a successor to its old friend. This wish, we are happy to be able to state, has recently been gratified. Mr. John Warrington, who was formerly a non-commissioned officer in the 23rd, and served with the regiment from 1809 till the formation of the army of occupation in France in 1814, and who is now a much esteemed inhabitant of Folkestone, in Kent, offered last week to Lieutenant Blane, of the 23rd, a splendid goat, to take the place of the Crimean veteran. Mr. Blane, on behalf of the regiment, gladly accepted the gift, and we cannot but congratulate the Peninsular hero on the graceful mode which he has adopted of showing his respect to his old regiment. The gallant Fusiliers will, we are sure, attach

no ordinary value to the present of their ancient comrade.—*United Service Gazette*.

WELSH GOATS.—A Welsh naturalist writes:—I trust the goat lately presented to the 23rd regiment, or rather to the Welsh Fusileers, is a Welsh goat. There are very few of these extant now. They are of a dun colour, a blue dun, something like the hue of a woodpigeon. The white goats, and the pieballed black and white, or skewballed white and brown, are wretched importations. They are thin, half-starved things, not one half the size of the old Welsh goat. Some of these latter I have seen of enormous size. When planting commenced in Wales upon a large scale, about the end of the last century, the old aboriginal goats were shot in all directions, on account of the injury they did to, and the havoc they committed among, the young trees. The black-and-white or the white goat is no more a Welsh goat, than a black-and-white or a white rabbit is a wild one. They formerly ranged the Arvon Hills, and stole along the sides of Snowdonia, and being of a slaty hue, were invisible, except you were near them. Providence gave them the colour of the mountains they were born upon, as their natural protection, as grouse are made to assimilate to the heather they inhabit. The last pure-bred pair I saw, was some fifteen years ago. They exist, but they are very rare. For a small prize, our agricultural shows might bring them out.

GOLD MINING IN NORTH WALES.—One of the most promising mines recently opened in the vicinity of Dolgelly, is the Ellen Frances Mine, situated near Tyn-y-Groes. A level has been driven about twenty fathoms upon one of the lodes, and visible gold has been discovered in several places in the lode. There are likewise several valuable copper lodes upon the property, which are already partially opened. The Cambrian Gold Mine is looking remarkably well, and great activity is displayed in the erection of the stamps.—*Mining Journal*.

ANCIENT LEAD MINE AT LLANDEWI-BREFFI.—At the Rhyscog, one of the Llanddewi-brefi run of mines, there are adits which have been wrought with extreme care, and at a costly rate, being apparently cut down with chisels. Near Aberdovey also is a lead mine. Both of these are ascribed, by the country people around, to the Romans, but we think without any just grounds. No doubt can exist, from the evident great extent of the works, that these mines were once very productive.

The Archæological Department of the *Literary Gazette* will, in future, be under the superintendence of the learned author of the *Monumental Brasses of England*.

The Trustees of the British Museum have bought Mr. C. Roach Smith's famous museum of London Antiquities. Old Londinium, of the Romans, will now be represented in a satisfactory manner in the British Museum.

REVIEWS.

RAYMOND DE MONTHAULT, THE LORD MARCHER; a Legend of the Welsh Borders. By the Rev. R. W. MORGAN, P.C., Tregynon. In three volumes. London: R. Bentley, 1853.

Though Cymru may be truly and emphatically designated as the cradle of romance, in which those marvellous legends were reared which afterwards gave a deep tone to the mediæval literature of Europe, yet it is a notorious fact that, in the present day, it exhibits a smaller amount of fiction, in proportion to its general lore, than may be found in any other part of Christendom. How is this? Probably the anomaly may be accounted for by the circumstance that those mysteries of druidism, which in earlier times required to be veiled in figurative language from the eyes of the vulgar, have latterly fallen into oblivion; and that the original intent of poetry, as the vehicle of unmixed truth, engrosses, at the present time, all the faculties of the bard. Nevertheless, the Welsh are naturally an imaginative people; nor is it forbidden them to exercise their fancy, where there is no danger of mistaking fiction for truth. Their canon on this head is as follows:—

“According to the judgment of wise men and eminent teachers, the bard ought not to mention improbable things in his poetry, such as the Stories of Arthur and his Warriors, and the Knight of the Green Wood, as such things as these are not true, according to the judgment of wise men, and the possibility of nature and circumstances; and this, according to the precepts of the chief bards of the Island of Britain, ought not to be; because no benefit can, and no amusement ought to, be derived from lies. There cannot be a bard except by the inspiration of God, and there cannot be a lie by the inspiration of God; and if such stories are found in any compositions of the old bards, they are to be understood as some sort of allegory on some sort of possible truth. It is, however, permitted to compose a fable; but unwise people misunderstand fables, and make them lies by taking them for undoubted truth; whereas it is nothing but truth of the same description, with the allegorical stories invented in the old times, to teach wisdom; but the unwise perverted their meaning till they became unintelligible, and afterwards evident falsehood; and books were filled with monstrous lies. And it is not permitted to a bard to meddle with such falsehoods; but if he composes a fable, let him take care that its composition be such as to show it is a fable, and not a history of any event; and let him take heed that it is so imagined, that instruction and wisdom may be derived from it, together with prudence and beneficial knowledge.”—*Iolo MSS.*, 634.

Attempts have been made in modern times to produce works of fiction on subjects connected with Wales, and by Welsh writers, though not in the language of the Principality: but they have been all more or less of an ephemeral character, and have soon passed into oblivion. The writers were not such as knew the history and genius of the people whose manners they attempted to describe; hence they failed to interest. Mr. Morgan possesses all the qualifications essential in a novelist. He is well versed in antiquity; writes powerfully; and

is deeply imbued with the *amor patriæ*; all which characteristics are prominently exhibited in the three volumes before us.

To lay open the plot by anticipation is, in our opinion, to spoil a novel considerably. It is not our intention to do so; suffice it that we point to the principal object which the author seems to have had in view,—namely, to pourtray the respective characters of the Venedotian, the Norman, and the Saxon, and the great power which the Church possessed in the “early reign of Stephen of Blois.”

We quote the following extracts as specimens of the qualifications to which we adverted:—

“They call themselves The First People—they are, at least, a very singular race: they are accoutred with undeniable grace; for is not the blue helmet with its crest of crimson, or white, or parti-coloured plumes, its cheek-braces of sparkling silver, a most appropriate head-piece, setting off to advantage the dark hair and fiery glance of the wearers. And mark the tunic, as scrupulously white as of yore, when their ancestors fought, side by side, with the Iberian, in the ranks of Hannibal, at Cannæ, only it bears now the flashing Red Cross in its centre—a symbol the Venedotian prides himself on displaying; for it was adopted by him when he alone was the Christian in Britain, when his warfare against all invaders was a crusade against the heathen for the home of the faith. Then their keen javelins—their heavy, short, doubled-edged swords—their sandals and embroidered belts—send the memory centuries back to the times of the Romans! whilst, on the other hand, the roll of gold around the neck, the bracelets on the wrists, the cordons on the breast, proclaim you to be amongst the relics of the race that, under Brennus, sacked the Eternal City. And the means for these decorations are not of very difficult attainment. The border counties are rich and accessible, many a ransom finds its way to the forest land. You observe them to be courteous; each, as we stated, is a soldier; each regards himself as a gentleman, more or less, according to his descent and blood; inquisitive, for they are fond of news; hospitable to excess, for they look upon niggardliness in any form as the indisputable proof of low origin and servility; imaginative, for they live on poetry and music, they sleep upon the future; resentful, for they are born, they are bred, and they die, with the sword in their hand. The Norman and Saxon are not always civil, not always obliging. You cannot but be struck also by their external devotion to religion. If the Venedotian bows to the bard and kisses the harp, he also takes off his helmet, his bonnet, to a church, to a priest, to the grave of a saint; he crosses his forehead at night and morning. If in the midst of company, he unaccountably drops on his knees and repeats aloud his *Pater Noster*, the piety, in appearance *outré*, is in reality sincere. Question him, and he will answer that on such a day, in such a place, he had been vouchsafed some mercy, some interposition, some deliverance, his sense of which he is not ashamed to acknowledge thus openly before men. Nor will, of course, the Eastern character of the fair sex—the white teeth, the jet hair, the clear complexion, the moist and expressive eye, their singular costumes, each independently following her own caprice—her own coquetry—escape your attention. Upon the whole, you will conclude that you have passed out of the world into the region of romance. You will conclude correctly. You are wandering in the native land, the birth-place, the cradle, of romance. Amongst these forests it was born and developed; amongst these scenes of castles, convents, churches, crosses, it assumed a living reality; amongst this little nation of bards, poets, barons, hermits, ecclesiastics, resident in the sweetest spots or wildest solitudes of nature, it was a daily fact. To the minds that imbibed the scenes which shifted perpetually from one extreme of the unclaimed wilderness to the other of vast Norman towers, glorious cathedrals, semi-barbaric splendours, brilliant tournaments and battles,—the wonders of chivalry ceased to be fictitious. When the bard sung of wandering knights,

endless forests, solitary castles, secluded hermitages, bewildering paths; holy men chanting at dead of night in some abbey startlingly lit up; maidens met alone, or in troops, weeping; hunting, dancing, he sung to his audience of their own country, their own lives, themselves; to them his poetry was only the music of their own history. In fine, to be ignorant of such things was to be ignorant of their world. To all this we must add, that the Venedotian's faith, in certain things connected with his name and nation, was unprecedented; common sense, could it have existed at all under such uncommon combinations, would have pronounced it absurd or monstrous.

"Yet so it was; if you reminded him that his race once extended from the Hellespont to Finisterre, that now it was confined between the Severn and the sea, he would, with an expression of proud resignation, answer,—'It is the will of God it is so.' If you proceeded to draw the conclusion that, in a century or two, the people would be extinct, their tongue forgotten, he would laugh scornfully in your face and say,—'It is written, the Great Day shall find us a nation and a language.' No defeat, no loss, no disaster, no succession of calamities, could shake his belief in this national scripture; it was utterly useless to point out how all circumstances tended to their rapid extinction; he would merely reiterate,—'It is written;' and would forthwith march with hundreds, instead of thousands, to the field; would try another battle if again defeated; would try again presently with tens, instead of hundreds; and die at last without the shadow of a doubt having ever clouded his mind as to the final destinies of his race. Then he had another *credendum*, which no logic, no eloquence, could eradicate. He would tell you, with all the calmness and assurance of profound conviction, that Troy, the city of Hector, ruled wide; Rome, the city of Æneas, ruled wider; but that the third Trojan city, Troynovant, or London, the city of Brutus, was doomed to rule widest of all—beyond Europe, beyond Asia, beyond Africa. To reason with him on the subject was wasting argument on a stone—he would still respond,—'It is the faith of my people, and it is true.' Finally, as if to crown the triple superstition which animated his existence, he would deliver himself in all the grandeur of unquestionable infallibility of a fixed period in which the dynasty of his blood should reascend the throne of Britain, effect the union of the island, and lay the foundations of an empire which should extend itself to every quarter of the globe. If you inquired whence he received these extraordinary notions, he would inform you they had been transmitted from age to age from the oriental patriarchs of his people, and would descend to their children till the times appointed for their realization arrived. These singular convictions produced of course a singular character. The Venedotian lived and died a strange compound of knight, poet, enthusiast—a mixture of superstition, poetry, chivalry; always regardless of himself; always absorbed in the fates of his people; always combating Norman or Saxon; if successful, half believing, like the ancient Jew, that he was to be the 'Restorer of the kingdom of Israel;' if unfortunate, undepressed and undismayed, he still fell back on the futurity of his line and language. At one time he would thus be victor in a Norman hall; at another, captive in a Norman dungeon; now on the top of Snowden; now his own bard and poet, chaunting the 'Hirlas Horn' at his board; presently at the gates of Worcester, Hereford, Chester; sometimes performing ecclesiastical rites in armour, surrounded by his guard, and sometimes the centre of a bardic assemblage; in one week a lone hunter with hound and horn—the next, the leader of a military force, face to face with the bannered host of a Harold, a William, a Henry, or an Edward. Such was the Venedotian of the mountain and forest as he existed and acted on his own soil westward of the Castle of Monthault."—Vol. i. pp. 35–42.

"Have we enabled the reader in any degree to realize the events and characters we record? Our own conceptions of them are vivid; to us, the scenes we portray have transpired before our eyes as a reanimated panorama on the spots where history has located them. We thereby, however, assert nothing; we appropriate nothing for Venedotia; nothing for the Venedotians. What are these mediaevals to people of modern ideas,—to us,—to any person east of the Severn? We merely, for amusement, depict specimens of the extraordinary incidents which have occurred

among this secluded, this singular relic of the primitive race of our island; incidents that repay investigation at least as richly as inquiries into the origin and achievements of the other nations of Britain, or the continent. We ourselves believe that North Wales has archives of its own, distinct in character from all others in the world; that these are still to be worthily written, edited, acknowledged. Observe these piles of venerable manuscripts, these rolls of poetry, these volumes of interminable genealogy. You smile: the intense self-idolatry of Anglicism identifies this language with barbarism; this poetry with eternal alliteration; these pedigrees with the sublimely ridiculous. Nevertheless, this language is above all comparison,—we do not assert with the Anglo-Latin—that would be false,—but certainly with the Anglo-Saxon; this poetry, more than a thousand years ago, resounded to the free harp and trumpet of the hills, when neither music nor literature, nought but the sullen accents of the swineherd, or the wail of the serf, was heard in the servile homes of the Saxon or Norseman. The pedigree! True, it is intolerable that any pedigree should presume to antedate the year 1066; the date of England's conquest is the date of her modern birth: up to that memorable day, nothing can be more noble than a traceable succession; but beyond it the idea is too absurd, a pure invention, a myth,—it is a Welsh pedigree! Be it so, let us understand each other; let us agree that whatever is not purely English is necessarily and logically ridiculous; let us not exempt the Cambrian antiquity from this decision. Let us admit that, in remote times, our ancestors of the primitive people existed; that Cæsar's battles were epileptic delusions; Agricola himself the military phantasma of an historical novelist. We concede, then, to modern prejudice, this *hiatus* of centuries; we respect the pride that derides what it does not possess; we are firm, nevertheless, in the assurance that whatever these remote facts may have previously been, things at the epoch of our story were as we depict them. To conclude them otherwise, with the muniments we possess in our hands, is simply a depravation of evidence. The authors of America have rendered us familiar with solitary settlements in sinless woods, attacked by the murderous strategy of the Red Indian. We that love to turn over the leaves of our hereditary parchments, read in every page of enormous castles rising and soaring in the recesses of forests coeval with the soil, tenanted by desperate marauders armed *cap-à-pie*, assaulted, fired, converted to ashes by the fathers of the people whose children still prattle in their fathers' language amidst their scarred and blasted ruins. You dwell with all the fervour of national interest; you scrutinize, with scientific acumen, the legends of the Norman and the Saxon; of the slow, pent-up strugglings of the tyrant and the slave. We, too, speak of combats, but they are the combats *a la cuchillo*, waged by one solitary people from century to century for freedom, for their own delightful land, for their dark-eyed maidens, for their immemorial line of home-born, gallant princes. We transport you thus between contrasts; we place you on the demarcation frontier of mighty opposites. This is the Severn: look over it to the east: behold a country subjugated by the foreigner, pulverized by his heel,—that heel armed and rowelled; behold an insolent, an unscrupulous nobility,—a crouching, impoverished, benighted peasantry,—towns shuddering with oppression,—hamlets corroded with misery, disfigured with mutilated inhabitants, whose hollow eyes strain after, whose hands dare not strike, the glossy deer that have usurped their paddocks, their pastures, their corn-fields. Examine those fortresses planted on every commanding eminence, every peak of vantage, pouring out in the rays of the autumnal sun the disciplined refuse, the aggressive villainy, of some eight or nine hundred feudal despots, each of whom commit in one week more crimes than would now condemn ten convicts to execution. This is what has felicitously been termed 'Merry England.'

"Turn now to the west, survey that cloudy forest land, garrisoned by a race of forest men. The oak is their castle, its umbrage their roof; around its columnar trunk they rear their cot, they play, they sleep, they dance, they sing; they are free,—freedom is to them happiness, and happiness finds its vent in song. The ground they tread is their own; the air they breathe is not degraded by the lungs of serfdom; the poems they chant are not composed in an idiom, but in the deep, the sonorous, and manly intonations of their native, their inde-

pendent, tongue. The command they obey issues from the lips of a countryman, therefore the allegiance they yield is of the ready hand and loyal heart. They are armed, all but the priest and the bard. War is their life,—battle, the *gaudia certaminis*, the ever-recurring joy, of their existence. Decide, then, between the serf and the freeman; between the agricultural slave grinding through the terrible transition of the mediæval ages into the civilized citizen of modern times, and the mountain warrior revelling in the luxuries of nature, bounding with unfettered action from hill to hill, decking his blue helm with his native heather, and at the last curling his tresses to perish gracefully on the field of some border chivalry. It is for us, of this nineteenth century, an exertion to verify in its burning plenitude that absorbing lust of liberty, that sanguinary detestation of a slave, that chainless energy which flung the naked breasts of these men (rather than bow to the mandate of an aggressor) on the serried spikes of a Norman charge. Ideas, therefore, must not be confounded: we must not imagine visionary similitudes between the freedom of the Venedotian and that of the modern politician; comparison between them cannot be admitted. The latter is a calculation, a legality, an adjustment between labour and property, between ambitious intellect and vigilant wealth, between the mass and the aristocracy. Born in the closet of the statistic philosopher, its home is within the walls of the senate-house, its weapon the pen, its warrior the orator, its generals the judge, the statesman, the minister. The stifling chamber of the law-student differs not more from the breeze that whistles over the thymy altitudes of Cader Idris, or from the storm that gambols with the cloud on Snowden, than such liberty from the unchartered independence then enjoyed by the Venedotian, without law, without lawlessness, on the hills of his national inheritance. To him freedom was nature. To think as he pleased, to speak as he thought, to wander where fancy or impulse impelled, to accoutre himself as caprice or imagination prompted, to plead his own cause, avenge his own feud, rely on his own sword, die or triumph for his own personal predilections or antipathies,—in brief, to be under God and his prince, his own master and legislator,—this was not a compact with society, but the heart with which he and his race was born. In captivity he ceased to exist, he became a mute, his body withered, his spirit exhaled, the life itself departed. Walls, towers, inclosures, cities—every intervention between his feet and the expanse of nature—every obstacle that intercepted the sky, the stars, the chase of the clouds, the blue ether so unutterably sublime, the glorious sun so silently beatific—were odious to his feelings. The turmoil of the burgher street, the echoes of civilization, the incessant din of the mart, he detested. But the sighing of the autumnal forest, the organ-pipe of the majestic winds, the ever-varying music of the elements, the songs of woodland birds, the voiceful tunes of brooks, of fountains, of rivers, the liquid crash of cataracts, the eternal thunder of the sea, all and everything that brought him at once into contact with heaven and its works, were dear as existence itself to his impassioned soul. Even the clarion which he cherished as the alarm to honour, the harp which he loved as the music of peace, the slogan of battle, or the dirge of death, which fired his blood to ecstasy, or melted it to silent tears, were then only in perfect union with his temperament, when heard beneath the umbrage of the oak in the vistas of sylvan scenes. A Druid still in affections, his happiness by some wondrous charm was interwoven with the forests of his soil. Long as they stood, he fought and lived a freeman; when they fell, his liberty, his spirit, his very poetry disappeared, or lay prostrate on the ground which for ages they adorned, defended, hallowed with music, mystery and romance. And to the east of the Severn, neither persons nor circumstances existed with whom he could sympathize. As for the Norman, he would tolerate no equal; the haughty blood of the Venedotian brooked no superiority. With the Saxon, even in the routine of daily usages, he possessed nothing in common. They were serfs, they were conquered, they were submissive in their serfdom; he could not understand them; he appreciated their stalwart bodies; he despised their unresisting spirit. In domestic habits the latter indulged to excess, to stupefaction, in heavy brewages of barley. The Venedotian dipped his helmet in the bubbling spring, or from his silver chalice—the spoil of some idle foray—drank the milk of his flock, or from the festive flagon poured forth to martial healths the golden vintage of the

bee. The Saxon was nourished on black, heavy bread, and salted swine. The Venedotian fed on the deer, the sheep, the beeves of the highlands, the fish of the lakes, the oaten bannock or biscuit, qualified with cheese, butter, honey. The Saxon was an agricultural helot, of the rudest kind. The Venedotian a shepherd, a hunter, a tiller of his own freehold. The Saxon spoke a local *patois*, the north unintelligible to the south, the east to the west. Unenrolled, as yet, amongst written languages, the Norman had not elevated, the Latin had not enriched, its scant and utilitarian vocabulary. The Venedotian exulted in a tongue long since methodized, melodized, poetized; simple roots, profuse in compounds; the language of impulse—averse to the common, the laborious, the useful, the scientific—but dedicated to love, war, adventure, devotion. Between also the Saxon and his mate the bond of attachment rivalled not the union between the Venedotian and the maiden of the hills. The Saxoness, like her husband, was never secure from the lawless approaches of their common proprietor; fear, suspicion, a constant timidity, constituted distinctive features, therefore, of her life and demeanour. It could not be otherwise, when there existed supremacy of neither crown nor constitution for the weak to fly to, or the wise to vindicate. To the Venedotian, on the contrary, the choice of his affections was also his sister in arms, in liberty, in fearlessness. Possessed of the early convictions, she grew up in the inspiring pursuits of a daughter of freedom. Impetuous, but refined, scornful of all servility, but keenly sensitive of slight, she transmitted by nature and example a proud buoyant character to her children. Jealous of admiration, her taste was exerted to win; yet to win by a species of armed coquetry, so easy, so delicate, that its fascination extended equally to the wealthy thane and truculent baron. Judge then of the energy, the singleness of the attachment formed between such characters—so soft, yet so fervent—and the chosen, the distinguished warriors of their solitary race; attachments continued and deepened in a world of circumstances, perils, and joys, separating the individual, as well as the national, life from the whole human race. Be not then amazed, if a tinge of ferocity exhibited itself, at times, in the Venedotian wife, the Venedotian mother; if, before she applied the lips of the newborn babe to her breast, she introduced the point of her husband's sword, dipped in the wild bee's honey, into his tiny mouth, with the solemn abjuration 'that as his fathers had lived, so he might live; as his fathers had died, so he might die, by the sword.' Nor deem it inconsistent that, towards different beings, her nature was different; throughout creation it is so. By her lover she was adored as a grace, a dryad of the woods; to those she hated, she appeared an amazon, a Medusa, a Judith. What would we? We pause with an expression of applause on the Spartan mother, who, in the spirit of Doricism, brief in expression, pregnant in meaning, could with a firm hand on her son's shield, and a tearless eye on his brow, exclaim, 'Return with it, or upon it!' Portia verifies to our conception the ideal of the Roman matron, calm, high, unimpressible, whose very affection is but esteem forced from her by a mind overtowering her own. Be consistent then: let us award remission, if not sympathy, to the quick-souled ancestress of our Cambrian blood. Observe her in one of the usual scenes of the period. She sits on a mossy eminence; her canopy the foliage, her carpet the verdure; at her feet sleeps her infant, lulled to repose by some sweet melody of maternal love. She is very beautiful, but very pale; yet not so pale as the blanched, monumental features on which her eyes, so charged with liquid images of the soul, have fixed their lustrous orbs. It is her husband she gazes on; her husband, wounded, perchance mortally, and by whom? by one of the armed confederacy that have already planted their lacerating spurs on the bodies of France, Spain, Italy, Germany, England, Scotland; under whom the German freedom, the Frank manliness, the Gallic vivacity have sunk into slavery, meanness, turpitude. Her father is dead; her brother is dead; her playmates are dead,—dead by the Norman! And her sister, she lived too long, for she died not before she fell into the hands of Guillemot de Breos. Her husband now completes the catalogue of victims; and soon her boy, the light, the principle, the centre of her life, must go forth to the same endless, the same merciless, antagonism. Can she then love the Norman? Place him on this grassy knoll before her, not the Norman of romance, of fiction, of the troubadour, but the

Norman of action, simultaneously oppressor, jailor, guard, executioner, sanguinary, rapacious, conscienceless. What is there in such a character to charm hostility into peace, vengeance into remorse, hatred into neutrality? Must she implore the hero of her bosom to kneel in submission at the feet of these men that build themselves in steel, their forces in granite, their hearts in triple adamant? She would with her own hand stab him first. No; she hates as none but women, none but such a sufferer, *can* hate."—Vol. iii. p. 1, &c.

HELIG'S WARNING: A Cymric Legend of the Seventh Century. By Lady MARSHALL. London: Masters, Aldersgate Street. 1854.

A PRINCE OF WALES LONG AGO: A Bardic Legend of the Twelfth Century. By Lady MARSHALL. London: Whittaker & Co. Chester: Pritchard, Roberts, & Co. 1855.

Assuredly Cambria ought to be proud of her daughters. In our last Number we had occasion to notice works of a very interesting nature relative to Welsh matters, that had been severally written by two of our fair and patriotic countrywomen. In our present we have the pleasure of completing the TRIAD—the sacred cycle of our annals. Lady Marshall has chosen a popular theme for the exercise of her pen,—the legends of her native land; and these she has most judiciously thrown into the lyric form of poetry,—a form so suitable to the various tones and colourings of the plot, and, withal, especially if the poem exhibits any considerable length, so peculiarly agreeable to the ear.

The first song is founded upon a physical occurrence of the seventh century—the inundation of the sea on the northern coast of Wales, over that tract of land between Penmaen Mawr and Puffin Island, which is popularly known by the name of "*Lavan Sands*," a corruption, it is supposed, of *Wyllofain*, in reference to the lamentation that followed upon the catastrophe in question:—

"Best the attempt forbear
To paint the blank despair
That paled each visage there;
For words are unavailing;
Yet was it ne'er forgot,
From then till now that spot
Is called the MOUNT OF WAILING."—p. 27.

"A Prince of Wales long ago" is a much longer poem, and is occupied with a subject of more romantic character than its predecessor. Indeed, the legend altogether, as given at length in the preface, is so novel to us, and, withal, so interesting in its details, that we earnestly trust Lady Marshall will be induced to furnish our pages with a full account of the source whence it has been obtained. We are desirous of receiving all particulars possible respecting our national legends, whether oral or written, with the view of transmitting them unimpaired to future generations; for out of them many facts, illustrative of the history of our country, may be elicited. The hero

of the "Legend of the Twelfth Century," seems to be the supposed discoverer of America—Prince Madog, son of Owain Gwynedd. "The circumstances which led to the voluntary exile of this prince form the staple of the narrative." And a most agreeable narrative it is,—written in that easy flowing style which saves the reader from that painful stretch of mind which is too generally caused by the pedantry of the age. Lady Marshall pays a graceful compliment to the poetical genius of the late Mrs. Hemans, by closing a most entertaining volume with the spirited lines entitled "Prince Madog's Farewell,"

"Why lingers my glance where the last hues of day," &c.,

which were written by "the most charming of England's poetesses."

In such books we are unwilling to single out what may be considered as errors; but as these were evidently committed by the printer, we are bound to call attention to them, with the view of enforcing the duty of particular care on the part of correctors of the press relative to Cymric words, when the work is being printed in England. The inaccuracy most painful to a Welshman's ear is "Dial *yn* ddaw," in "Helig's Warning," whilst it ought to have been "Dial *a* ddaw." Whenever a verb comes after *yn*, it is always in the infinitive mood.

IDA DE GALIS: A Tragedy of Powys Castle. By the Rev. R. W. MORGAN, P.C., Tregynon, Montgomeryshire. London: Bate-man and Hardwicke. 1851.

The tragedy which our author has composed "on the Attic or Ionian model," is founded on the following legend:—

"Now there befell great dolor at Castle Powys, in Venedotia, where lived the Prince Paladin, Sir Lamorac de Galis. For he, being won by his wife, the Lady Ida, then reputed, albeit of low degree, the most beauteous dame in these realms, to accord with his ancient foe, the Duke Claudas of Valencia, surnamed for his pride the Haut Duke, did royally through the summer entertain all comers with costly pageantries, wherein a certain knight, Gerontis, being the Lady Ida's cousin, and legate for the prince, the whilst he attended the king at Camelot, did obtain at all men's hands great worship for feats of hardihood and chivalry. Anon, at the Prince Paladin's return with the king, the Duke Claudas, at the devilish practising of a certain steward of his, did publicly before the Court arraign the Lady Ida of infidelities with the said knight, Gerontis; whereupon the Lord Lamorac so defended his lady that, by the Laws of the Round Table, he was well nigh estreated of life and crown; but the Knight Gerontis, being yet more recusant herein, was, by the king's command put to the question; whereon the Lady Claudia, the Duke de Claudas' daughter, not able to sustain in presence her leman's

most woeful pains, did, to all men's marvelling, confess herself the paranymp; on the which she was forthwith slain by the Haut Duke, her father, who himself died that same hour, of shame and sorrow, on his daughter's body. Then was the prince restored, and great mourning made for the Knight Gerontis and his love; King Arthur himself doing penance at Camelot, in Lenten-tide, for his cruel judgment in this dolorous tragedy. This sadness befell at Castle Powys, in Venedotia, on the Feast of St. Michael's, in the year of redemption five hundred and twenty-five."—*Chronicles of Arthur*.

The subject is worked out in a truly interesting manner, and Mr. Morgan's nervous, concise, and expressive style of writing tinges the whole with a peculiarly tragic colour. The work, however, is too long for actual representation; nor it was the author's intention that it should be introduced upon the stage. We have room for only one short extract:—

An Apartment in the Castle.

IDA—*sola*.

"Oh! for some high and cloistral sanctuary,
Where never evil foot-fall fell, or voice
Of human empires came, some heaven-marked spot
Hallowed by martyr blood, where I might walk
In solemn conclave with the sainted past,
Breathing of peace eternal; some star-still aisle,
Where round the altar on their broken hearts
The hands of penitents are pressed, and tears
On the sad stones dropped are heard and blest
By pitying angels! There would I live,
Remote from this jarring world, the Spirit's life
Of mysteries; there to the Cross devote
This flux of mortal Time. I am too weak
To tread this troublous pilgrimage, uncheered
Of God and saintly charities."—pp. 143, 144.

THE HISTORY AND ANTIQUITIES OF ST. DAVID'S. By W. BASIL JONES, M.A., and E. A. FREEMAN, M.A. Tenby: R. Mason. 1856.

We are happy in being able to congratulate our readers on the completion of this very beautiful and valuable addition to the antiquarian and ecclesiastical literature of Wales. We trust the work, which is an honour to the Welsh press, will meet with the success that its merits, and the able manner in which it has been brought out, so richly deserve. It will be more fully noticed in a future Number.

THE
CAMBRIAN JOURNAL.

ALBAN



HEVIN.

(SUMMER SOLSTICE.)

ESSAY ON THE ORIGIN AND PROGRESS OF THE
TRIAL BY JURY IN THE PRINCIPALITY
OF WALES.

By PRYDAIN AP AEDD MAWR.

No. II.

(Continued from page 36.)

PRIVILEGED CONGRESSES.

THERE are three principal sessions enumerated, in which the juridical principle was recognized and acted upon. They are thus spoken of:—

“The three privileged congresses of the Isle of Britain, under the protection of the nation of the Cymry: the congress of the bards, which is the oldest in point of nobility; the congress of country and lord, that is, a court of law and judicature composed of judges and *jurors*; and the congress of confederate convention, which is a general assembly of country and adjoining country represented by the kings, elders, and sages of country and adjoining country, and convened for the purpose of enacting a law, and

forming a social government in country and co-country, and between country and adjoining country, by means of the joint deliberation, judgment, and agreement of country and country, king and king, *jury and jury*, with a view to equity and peace, and the privilege that should be established in country and co-country. And no weapon ought to be unsheathed in the presence of such sessions within their respective jurisdictions, nor during the times of holding them.”¹

“There are three privileged congresses, and they are entitled to the homage of those who seek protection, or office, or dignity, or benefit, in respect of the arts and sciences, under the privilege and jurisdiction of one or other of those congresses, and the homage is to be in virtue of privilege, and ought to be rendered to the session whilst in deliberation: the congress of the bards of the Isle of Britain, and every one, according to homage, is to abide its judgment, who shall seek advantage from song and the art of bardism, and all who shall be under the protection of that session, within the limits of its jurisdiction and its privileges; the congress of the king, or lord of a territory, with his justices, and his judges, and his breys, that is, every Cymro who is a landed proprietor, for the holding of a court and pleadings of law; and, the congress of federate convention, that is, the conventional session of country and co-country, and to this the two others owe homage, with all that are under their privilege. For although the congress of bards be the most ancient in its origin, from which all sciences emanate, nevertheless, the oldest in regard to the privilege of necessity and compulsion, through the deliberation and power of a nation, is, the session of the *conventional jury* of country and co-country, for regulating and confirming the rights, protection, and defence of country and co-country, and of associated kindreds, with their distinctions as faithful members of country and territory. And without it, that is, the congress of federate convention, there could be neither privilege nor authority in either of the two other congresses; for, out of three things arises the session of the conventional jury of country and co-country; to wit, the deliberation, power and will of country and co-country, nation and co-nation, for the making, improving, and consolidating law and social union; and confirming rights and privilege to the inhabitants of country and co-country, with their distinctions, whether alien or Cymro, with power of deliberating, so far as not to oppose the united whole. For the conventional session of co-country concludes every other, as to privilege, power, law and authority, which shall not be of mutual

¹ Myv. Arch. iii. p. 290.

judicature therewith. And it was under the protection of the congress of federate convention, that the congresses of the lord of territory and country and the congresses of bards first obtained their privilege and efficiency; and otherwise there is not, and there was not, any privilege at all but what the courtesy of country and nation yielded to them."²

"There are three congresses, according to the privilege of the country and nation of the Cymry. First, the congress of the bards of the Isle of Britain, and their foundation and privilege rest upon reason, nature, and cogency; or, according to other teachers and wise men, upon reason, nature, and circumstance. And the privilege and office of those protected by the session of bards are, to maintain and preserve and diffuse authorized instruction in sciences of piety, wisdom, and courtesy; and to preserve memorial and record of everything commendable respecting individuals and kindred; and every event of times; and every natural phenomenon; and wars; and regulations of country and nation; and punishments; and commendable victories; and to preserve a warranted record of genealogies, marriages, nobility, privileges, and customs of the nation of the Cymry; and to attend to the exigencies of other sessions, in announcing what shall be achieved, and what shall be requisite, under lawful proclamation and warning; and further than this, there is nothing either of office or of privilege attached to a session of bards. Therefore, the bards are authorized teachers of the country and nation of the Cymry; and they have emolument secured by their office, other than they are entitled to by being innate Cymry, that is, to each one his five free acres, besides the rewards of art secured to each of them. Second, the congress of country and territory; or the congress of judicature and decision of law for the right and protection of the country and nation, their refugees and their aliens. These congresses act severally; that is to say, the congress of federate convention makes a law, where an occasion requires, and confirms it in a country and co-country; and that is not allowed to a country distinct from a federate country. The congress of judgment and judicature decides upon such as shall transgress the law, and punishes him. And the congress of bards teaches commendable sciences, and decides respecting them, and methodically preserves all the memorials of the nation to insure their authenticity. And it is not right for any one of these sessions to intermeddle with the deliberation of either of the other two, but to confirm them and to support them regularly. The third congress, or that of federate convention, in its original

² *Ibid.* p. 290.

and determinate purpose is, to effect what may be necessary as to anything new, and as to the improvement of the laws of country and co-country, by a *federate jury* of chiefs of kindreds, wise men, and sovereign ruler. A sovereign prince, or ruler of paramount right, (*teyrnedd penrhaith*,) is the oldest in the possessive title of the kings and the princes of a federate community; and he is to raise the mighty agitation, and his word is superior to every other word in the agitation of the country.”³

In the aforesaid assemblies we clearly recognize the prototypes of our present parliament, convocation, and assizes. They were nationally acknowledged and protected, for the purpose of carrying into effect their respective objects. The bardic session was composed of bards, druids, and ovates, and their decisions, obtained in the way specified under the section, “Bardic Gorsedd,” at a former page, were binding, in respect of instruction and literary subjects, upon all persons within the jurisdiction of the said session. The congress of judgment and judicature was held in particular localities, or states, for the purpose of enforcing the law of the realm. It was composed of the king, or lord of the district, his justices and *jurors*, called also barons, (*breyr*,) who were Cimbric landed proprietors. The congress of federate convention represented the different states together, and consisted of the kings of those states, the chiefs of clans, and the wise men of the country, and thus answered very closely to our king, lords, and commons, the source and origin of all our laws. The juridical principle, we see, obtains a prominent place in the composition of each of these congresses.

RIGHT OF CONVENING A SESSION.

In the closing paragraph of the last Triad we learn that the *penrhaith*, or king paramount, had the chief right of summoning a general council. The same is, moreover, asserted in the following Triad:—

“Three efficient unities ought to prevail over the country and nation of the Cymry. Unity of country and nation, or, a Cymro

³ *Ibid.* p. 290.

is to be a Cymro in every country and territory in Cymru, and common and co-equal his social privilege in one territory like another whichsoever, whilst he shall preserve his particular privilege in respect of land in the territory of his lord of court, from which he originated. The second is, unity of sovereignty, or, that there should be only one king of all Cymru; and he, the oldest, having title of possession of the princes of the federate country, and his word paramount to that of every other prince, and that in a convention of co-country, and no otherwise; because, in every necessity, the word of every other prince, and lord of territory, court, and session in Cymru, is paramount within his own country, or territory, in its boundaries; and the oldest having title of possession, is called King of all Cymru, and King of Cymru universally; and Cymru universally implies the whole aggregate of the nation of the Cymry in all their territories within their boundaries, co-equal in privilege and jurisdiction, one and the other, in each one and in each other of the territories; excepting individual and separate properties and privileges that are not moveable, such as land, and office of country and court. On that account is the proverb: free to a Cymro every country in Cymru. And the *supreme king is to agitate and form the jury of a federate country*, which is called a conventional session, and the session of co-country, and the session of federate convention, and general session, and the *general jury* of the Cymry. And no one can accomplish separately, whether it be by man or country, what is to emanate from all specially and universally. Third, unity of law, and privilege, and judgment; for the same law ought to prevail in every country in Cymru; and equal privilege, and equal law, and every native of the nation of the Cymry is a Cymro in every country and territory in Cymru, one as well as another; that is, a country for every Cymro is every country in Cymru, without lack in anything, excepting immoveable and separate possessions; and thence, it is said, the paramount country of Cymru; and the paramount nation of the Cymry; and the paramount privilege of the Cymry.”⁴

But the right seems also to have belonged to every lord, and, indeed, to every innate Cymro, as appears from the following Triads:—

“Three primary privileges of *every innate Cymro*: seisin of five free acres in fruition; *the privilege of summoning a jury of the country*, under the protection and under the privilege of his chief of kindred; and the privilege of a federate country mote, which

⁴ *Ibid.* p. 293.

is, the removing himself to anywhere he may be minded within a federate country, without loss of privilege or immunity, unless he be attached to an office of country and court, and where that shall be, he is bound to serve it, and he is not to be dispensed with in a country.”⁵

“There are three kingships: a prince, who is the oldest in seisin, as supreme ruler; the presiding lord of a territory, as king in his court; and a chief of kindred, as a guide and mutual protection among his kindred and relatives; and the privilege of agitating the country is attached to each of those three kings; agitating the country, implies, the *forming of a jury*, where right in law cannot be accomplished in another way.”⁶

“Three agitations of country, whether for *jury* or otherwise it may be: by sovereign, or lord of a territory; by chief of kindred; and by representatives; that is, by the announcement or word of one or other of these three. A country and co-country are to be agitated, by the regular cry of country, according to custom and law.”⁷

OCCASIONS OF MEETING.

The juridical courts of the country took cognizance of various cases, both civil and criminal, some of which have already been alluded to; others are enumerated in the extracts that follow:—

“The three oppressions of the kingly office: injustice, or neglect, in affording protection to faithful subjects and their properties; spoliation, that is, theft, murder, and waylaying, and the strengthening of injustice, thus opposing a barrier against country and law; and indifference, which implies want of consideration in respect to the changes of times and circumstances, and other urgencies, where they may operate in opposition to law, and *which cannot be abolished except by a jury of country and king*, to examine and become acquainted with past circumstances, and so to improve and renovate what urgent cause shall require.”⁸

“There are three sessions of emergency: a functionary authorized by law, purposing a regulation in the territory of his lord, to investigate a decision, or disputes, or injustice, such as *the altering or opposing the laws of the king*; such purpose is to hold a particular session, or convention of country and nation, *juridically*, where there shall be call and occasion. And the

⁵ Ancient Welsh Laws, ii. p. 515.

⁷ *Ibid.* p. 543.

⁶ *Ibid.* p. 529.

⁸ *Ibid.* p. 485.

country is not to oppose the functionary effecting the purpose; for to no one does the privilege pertain, but to the lord, of enacting a law, and neither is that privilege invested in him, but with the consent of his country and nation in convention; and there cannot be a convention without regulation as to time, place, and intention, and as to victuals, and drink, and shelter, and rest, and fire, and other conveniences. Secondly, a session of *the jury of a country*, by chief of kindred, on account of a *plaint of injustice and breach of law by the king and his judges*; or, *where law cannot be obtained, to afford clear and permanent right*; and where that shall be, it is right for every innate Cymro to have his *jury*; and upon his chief of kindred depends the agitation of the sovereignty, with the support and assistance of his kindred and his wise men. And the country ought not to oppose him, for it is the privilege of a chief of kindred to agitate sovereignty; and to every innate Cymro that privilege pertains, under the protection of the privilege of his chief of kindred. And the *oaths of three hundred men* legally qualified, or those who have a title as landed proprietors, are to confirm what is done by a *jury of country*, on the agitation of a man who is an innate Cymro, under the protection and privilege of his chief of kindred. For every Cymro has a right to his voice, and his plaint, and his claim, by natural reason, under the protection and privilege of his chief of kindred; and every chief of kindred has a right to his country and *jury*; and, where demanded, every *jury* has a right to its sovereignty; and every sovereignty has a right to its federate country in *conventional jury*, lest there should be suffered what would exclude law and the privilege of a community. And, in this sort of protection, the privilege of every innate Cymro is his country, and his *jury*, and sovereignty, and his federate country in convention. The third is for the purpose of *deliberating as to the merits of two, or more, laws, where one shall be established as equivalent to the other*; and from circumstances of times, and changes of the world, life, and general matters, injustice may be prevalent in the one more than the other. And right cannot be established before the wrong is known; and right ought not to be established without the knowledge of country and lord; and neither should the lord and his country so do, but with the knowledge and consent of the federate country, according to custom. For these considerations it is right, under lawful proclamation and warning of a year and a day, to hold a *juridical session*, with the knowledge of country and nation, for *mutual deliberation, as to what may be wrong, and for the righting of it by a proper mutual decision*, and discussing the agitation so far as there may be just and necessary occasion. And, where a law

shall be altered, it will be necessary to warn the country and nation properly, that they may be enabled to recognize what is substituted in the place of what is altered.”⁹

“Three things that ought not to be accomplished but with the accordance of country, and co-country and the supreme nation: *altering the law of the king; dethroning the king; and disseminating new sciences and new regulations* in a session of bards; because that is not to be done before a nation and country become cognizant of their kinds, and their qualities, and their dispositions, by the lawful judgment and exposition of the learned and the wise among the authorized teachers, in a competent session of the bards of the Isle of Britain, in country and co-country. And, where proceedings shall take place in opposition thereto, by reason and deliberation, those sciences are called nullities; and no privilege, or emolument, attached to art ought to be assigned to them; and there is neither to law, nor system, nor art, nor any kind of knowledge of sciences, any privilege whatever, unless obtained by demonstration and learning, sanctioned by the judgment of teachers and wise men eminent for learning, sciences, and authority, under the privilege of the institutions of country and nation. And in respect to *the dethroning of a king*, that ought not to occur, except by a *jury* of country and co-country; that is, from a co-country there must be the oaths of *three hundred persons in a JURY*, from every territory of a privileged lord of session, under the king paramount; and the most powerful, or greatest in number, of territories confirming what is done by *jury*. A king paramount is a king, or prince, who has the oldest title of possession of the kings of a federate country.”¹

“Three suits concerning land that ought to be decided by a country, *with a jury of three hundred men*, where the parties are oppressed: *the suit of an alien*, through his fourth man of progeny by innate marriages, *in claim of his five free acres; the suit of a car-returning person from a strange country*, producing two authentic witnesses of his fire-back stone, or his mounting stone, or his meer stone; and that authenticated from the memory, and record, and hearing of the country, and credible evidences; and *the suit of a counter-party*, a counter-party being an original heir, who shall deposit in the hand of the judge, or in the presence of a court of judgment and law, the counter-priod for him who purchased the land of his kindred, under authentic record, that is, the term of the counter-party to the seisin shall rest with him who shall purchase land, and that until the counter-party, established as to heirship, shall come and deposit a legal counter-

⁹ *Ibid.* p. 469.

¹ *Ibid.* p. 501.

prid for him who shall hold the land, upon the fire-back stone, or upon the mounting stone, or upon the meer stone of the land, or upon the nearest white stone that shall be found to the place, or in the hand of the judge of the court of the comot, or down in the presence of the court; and where he shall do so, the country declares that he is entitled to his land, and the counter-holder to the counter-prid.”²

“Three suits to be decided by verdict and *jury* of country against arrogance: *a suit as to pledging*, where there shall be pledging with the king; *a suit wherein there shall be a defence, or a denial concerning land*; and *a suit as to the opposing power of the king against law*; and the agitation to lie with the chief of kindred of the man who shall prefer the suit, in court, and in congregation, and upon lawful proclamation and notice of a year and a day.”³

“Three things that are not to be done without the permission of the lord and his court: *building on a waste*; *ploughing a waste*; and *clearing wild land of wood on a waste*: and there shall be an action for theft against such as shall do so; because every wild and waste belongs to the country and nation in common; and no one has a right to exclusive possession of much or little of land of that kind.”⁴

“Three things that only a conventional *jury* of country and nation collectively, upon the motion of the supreme ruler, can either break, or repeal: *a law authorized by the sovereignty*; *a custom beyond memory and hearing of country and nation*, in which, and from which, no harm can be proved, or of its being contrary to justice; and *a mutually acknowledged contract*.”⁵

MODE OF CONVENING.

Very adequate means were adopted for making the proposed holding of a legislative or judicial court as widely known as possible, and securing the attendance of representatives in such a number as to render it in reality, what it was in intention, a visible embodiment of the national mind. In the case of what was termed an *efficient session*, especially, proclamation was made by sound of horn, and that a year and a day beforehand, whilst the verdict was not finally authorized before the expiration of three years and three days.

“There are three *horn* motives: *the assembling of the country by*

² *Ibid.* p. 501. ³ *Ibid.* p. 521. ⁴ Laws of Dyvnwal. ⁵ *Ibid.*

elders and chiefs of kindreds; the horn of harvest; and the horn of battle and war, against the molestation of a border country and strangers.”⁶

“There are three horns of joint-mote: the horn of harvest; *the horn of pleadings*; and the horn of worship.”⁷

“Three ways by which every institution of a country and nation shall be confirmed and privileged. In a conventional session of Cymru universally; that is, of all the countries, and territories, and principalities, and districts of the nation of the Cymry, by chiefs of kindreds, representatives, and *jurymen*, mutually associated in a conventional session of country and co-country, kindred and allied kindred; since there is only one country and one nation in Cymru collectively: and in that session, laws are to be made, or abrogated, or improved, as occasion may require, and to be instituted authoritatively, by mutual consideration, decision, and consent of the convention. The second way, by the privilege of an efficient session of country and co-country; to wit, the sovereign court of country and co-country, and therein to institute what may be required anew, or to improve or repeal an old law and compact; and then to put what shall be enacted into the proclamation and notice of the courts, in all the territories of the country and nation of the Cymry universally, to improve, or confirm, or oppose, and reject, as may be judged necessary, according to reason and justice; and in this manner to carry on proceedings, until the judgment of the nation shall be known, and the joint decision of all the courts be obtained, without opposition, without contravention, and when that shall be had, to put it into *the proclamation and notice of all the sessions and courts unto the end of three years*. And the unanimous decision of a session at *the end of three years* is called an efficient session; and is to be promulgated throughout all the territories; and that imposes, upon what has been instituted, the privilege of the convention of the country and nation of the Cymry universally. The third way that a law is enacted or abrogated, guaranteed by the authority of a country and nation, is by *proclamation and notice* unto the period of efficiency; that is, to make known what is intended to be affirmatively instituted by a *proclamation and notice of a year and a day*, by the cry of country and co-country in every court, and in every resort, in every fair and market, and every other regulated assembly of country and co-country, until there shall be obtained the judgment of the countries and the courts, and amendment and correction of what shall be required to the satisfaction of country

⁶ Ancient Laws of Wales, ii. p. 477.

⁷ *Ibid.* p. 479.

and co-country, and to know that there is neither a word nor objection against it; and when that shall be known, to publish it by *proclamation and notice of a year and a day*, by the cry of the country, as before, unto the period of efficiency, or until *the completion of the cry of three years*; and then it stands confirmed as the united act of Cymru universally; and it becomes the law of every country and territory, and of every sovereignty, and of every court and assembly of country and co-country; and equivalent and co-equal with what emanates from a conventional session of country and co-country what is thus enacted: and it is not necessary to have recourse to the jury of a federate country as to a law thus enacted. For the law says, it has obtained the consent and concurrence of Cymru universally, without resistance, without gainsaying, and therefore is confirmed. For unless resort shall be had to a *jury*, as to what shall be thus enacted, before the expiration of *three years and the three over days*, the consent of country and co-country, of kindred and allied kindred, is considered as obtained, upon what has been instituted; since *it cannot be otherwise than known to every one what has been done by the cry of country*, lawfully as to places and times, under the crown or privilege of the sovereignty, or of the particular territory where it originated, by affording room and opportunity for every contravention and gainsaying, and of every possible resistance from reason and cause, in an honourable way.”⁸

“Three indispensable things of efficient session, or court: its being warranted by the privilege and authority of such as shall order and hold it; its being under the protection of *proclamation and notice of a year and a day*, by the lawful cry of country, and proceeding unto the end of three years and three days over; and by its being authorized as to the time and place of holding it, or that the time and place be open as by custom, and where it shall be so, the proclamation and notice require no variation; and what is done becomes instituted by judgment unto efficiency in every court and session of country and co-country, so far as the function and privilege of the session and the court that shall enact it may extend.”⁹

JURY, OF WHOM COMPOSED.

The jury was composed of chiefs of kindreds, representatives, elders, wise men, the lord of a territory, and king paramount. This is sufficiently apparent from the

⁸ *Ibid.* p. 589.

⁹ *Ibid.* p. 543.

extracts which we have already quoted. The following may, however, be added, as a further elucidation of the subject:—

“The three pillars of the *jury* of a country, of whatever kind it may be: *the sovereign of a federate country, or the lord of a territory; chiefs of kindreds; and elders of kindred, and wise men of a country, or representatives*, verified as to privilege, by the silent vote of kindred, or by systematic ballot of elder upon elder.”¹

PENRHAITH.

The *penrhaith*, which literally means *head of the jury*, seems to be somewhat similar to the foreman of the jury at present. He was the principal swearer, or the one that first took his oath. However, the *brenhin penrhaith*, translated *king paramount*, is interpreted, as we have seen, to mean “the oldest, in the possessive title, of the kings and princes of a federate community.”

PENCENEDL.

The *pencenedl*, or head of kindred, is the patriarchal chief of a family to the ninth degree in descent.

“A chief of kindred is to be the oldest efficient man in the kindred to the ninth descent; and his privilege and office are to move the country and court in behalf of his man; and he is the speaker of his kindred in the conventional jury of country and co-country, and it is the duty of every man of the kindred to listen to him, and for him to listen to his man.”²

“Three indispensables of a chief of kindred: being an efficient man; being the eldest of the efficient men of his kindred unto the end of the ninth descent; and being the chief of a household, or a man with a wife and children by legitimate marriage; and every one of the kindred is to be a man and akin to him; and his word is paramount to the word of every one of the kindred.”³

TEISBANTYLE.

Teisbantyle, translated *representative*, was a person selected, for his wisdom and knowledge, by a jury of

¹ *Ibid.* p. 543.

² *Ibid.* p. 517.

³ *Ibid.* p. 537.

his kindred, to assist the *pencenedl* in every juridical assembly.

"The *representative* is the mediating man, in court, and in congregation, and in combat, and in every foreign affair; he is to be one of the wise men of the kindred, by verdict of chiefs of households in the kindred, and to be a coadjutor with the chief of kindred in every jury and convention of country; and he is to be elected by the vote of his kindred to the ninth descent by ballot, that is, by a tacit vote."⁴

"Three *jurymen* of a kindred: its chief of kindred; its seven elders, as coadjutors of its chief of kindred; and its *representative*; and he is a man of the kindred who shall be chosen on account of his wisdom and literary knowledge, and to be chosen by ballot, or silent vote of the elders of the kindred."⁵

"Three indispensables of a *representative*: being an efficient man of an innate Cymro; being a man acknowledged as having the wisdom of inventive genius, and honourable political sciences; and being a household man, by legitimate marriage, having a wife and children. And it is by the silent vote of the wise men of the kindred that he is to be inducted under the privilege of the chief of kindred; and he is to represent his kindred, and act in its behalf, as a man of court and assembly, and as a foreman of the jury, endowed with wisdom and sciences, and a man to be far and near in respect to the affairs and circumstances of his kindred; and by privilege he has spear support from his kindred, in the same manner as the chief of kindred; and in every assembly of the kindred he is to be the teacher and adviser, and to be consociate with the chief of kindred."⁶

"Three reasons for privileging a *representative*: to act as a substitute in extremity where the chief of kindred could not act; to instruct the kindred in wisdom; and to perpetuate the wisdom of kindred, and country and co-country, by convening the principal wise men of the kindreds of the Cymry, as men of court and judgment, in a conventional session of Cymru universally, and, likewise, in the convention of lord of territory and his country, and in every special jury of country and kindred. And this cannot be accomplished in any other manner than by granting privilege to wise men; since the wise are to be neither subject to decree nor restraint; and, likewise, there is not to be a convention without wise men, for the judgment of the wise is the best judgment. And wisdom cannot be guaranteed in a chief of kindred;

⁴ *Ibid.* p. 517.

⁵ *Ibid.* p. 537.

⁶ *Ibid.* p. 537.

and, therefore, it is a provision of privilege and necessity for every kindred to have its *representative*.”⁷

HENADURIAID,

or *Henuriaid, elders*. There appear to have been seven of these attached to each kindred, (see p. 125.) The following Triad implies the same thing:—

“There are three records of a kindred: the record of a court of law; the record of a chief of kindred conjointly with his *seven elders*; and the record of bardism. The record of a court of law depends upon the judges; the record of a chief of kindred depends upon his *seven elders*, to wit, the privileges and events of their kindred; and the *seven elders* are to transfer it to the chief of kindred who succeeds the one who may die; and the record of bardism depends upon bards authorized as teachers, and by the privilege of session. These three records are called the three authenticated records of country and nation; and upon them depends the authenticating of every degree of descent, and every privilege of arms; for, from the privilege of land originates the privilege of arms; and where the privilege of arms shall be found authenticated by record and symbol, that becomes a testimony in every suit as to land and soil.”⁸

INDISPENSABLES OF A JUROR.

“Three primary indispensables of a *juryman*: being an innate Cymro, that is, without tainted or mixed kin in respect to descent; being an efficient man; and being the chief of a household, or being a man with wife and children by marriage; and without these there cannot be a household, according to law; for a man will not act against privilege and justice who has a household, since for their sake he will be guided by conscience.”⁹

“Three things that constitute efficiency: being complete and perfect as to bodily senses, that is, as primaries, the hearing, the sight, and locomotion, for the law says, the three efficiencies of the body are hearing, sight, and motion; the reasoning faculty of the mind and understanding, from habit and intuition; and fortitude: these three effect efficiency of intellect, as to political sciences, authenticated by a master and demonstration, or by the silent vote of fifty men, being innate Cymry of his own kindred.”¹

⁷ *Ibid.* p. 537. ⁸ *Ibid.* p. 559. ⁹ *Ibid.* p. 559. ¹ *Ibid.* p. 537.

NUMBER OF JURYMEN.

A national jury was to consist of *three hundred* sworn men; whilst a jury of court varied in number from *seven* to *fifty*. It has already been seen that the oaths of *three hundred jurors*, from each territory in a conventional session, were considered necessary for the purpose of de-throning a king; also that three hundred were required to decide in respect of certain suits about land. The following Triads will illustrate the subject still further:—

“There are three kinds of jury of law; the sovereign jury of convention of kindred of country and co-country for lawgiving, by enacting, or abrogating, or improving of law, and which is called the jury of sovereignty and federate country; secondly, the *jury of country*, which is called the *jury of three hundred men*; thirdly, the *jury of court*, and that is by judges or elders of a country or kindred, under the protection and under the privilege of the court that shall give it, from *seven persons* unto *fifty persons*.”²

“Three oaths of deliverance: the oaths of the *chief of kindred* with his *seven elders* of the same kindred; the oaths of the elders of the same kindred consisting of *thrice seven men*; and the oath of the country by *fifty men*: and where the first cannot be had, the second becomes necessary, and where the second cannot be had, then the third.”³

“There are three retainable customs: a custom that accords with law; secondly, a custom that precedes law, consistent with equity, where it has authority by the decision of the king’s court, from usage and practice beyond memory, and is not to be in force but within the limits of the place where it is found warranted by usage; thirdly, one that precedes law from natural circumstance, and which compels neither on behalf nor against, but extinguishes plaint and proceeding, and sanctioned by *jury of country*, not other than the oaths of *fifty men*, being elders of kindred; and where it shall be so confirmed, nothing afterwards is to bar against it; for then it is said, it is law, sanctioned by memorial and record of court.”⁴

“There are three kinds of judges: a judge of the superior court is one; and he is to be the chief adviser and the chief arbiter to the kingly office of the territory, and is to be incessantly along with the king, or the lord of the territory, as law remembrancer to him, in order to judge rightly what shall

² *Ibid.* p. 545.³ *Ibid.* p. 529.⁴ *Ibid.* p. 561.

be brought before [the court], and his function as a justiciary of the whole kingdom within its boundaries; second, the judge of a comot, and to him pertains the holding of a court, and to keep a record of law, and to promulgate it; and the court of the comot is to take place where there shall arise any plaint or claim, and there the judge is to hold it, and hear pleadings; for the law says, it is best decided where it is seen; the third judge is a justice by privilege, an owner of land; and he is a man of the court in *a jury*, and in the joint verdict of a comot and hundred, in Dyved, and Morganwg, and Gwent; for every efficient owner of land is a justice, according to the custom of those countries: and in judgment there ought to be not less than *seven* of such justices, and from that to the number of *fifty* men; and their verdict is called the jury of court.”⁵

VARIOUSLY CONSTITUTED COURTS.

The last quoted Triad implies a variety in the form and constitution of some of the provincial courts of justice, the which indeed is asserted, and more fully explained, in another:—

“Three courts of country and law variously constituted, in respect to the power and description of the men of the court and its officers: one of Powys; one of Caerllion upon Usk, or the one of Glamorgan and South Wales; and one of Gwynedd. Nevertheless, the same body of social jurisprudence extends over those three countries; to wit, conventional session of country and federate country in jury; and in no other manner is it permitted to make laws in Cymru; for there is no privilege, by right of law and social jurisprudence, for the one or the other of the countries to make a law but in connexion with the rest. The usage of Powys is, a maer, a canghellor, one judge, as a judge of office, a priest to write the pleadings, and an apparitor: and there are no other men of court and offices, according to usage beyond memory and hearing of the country and kindred, in Powys. Court of country and law in Gwynedd is constituted in this manner; to wit, the lord of the comot, unless the prince be there himself, a maer, a canghellor, one judge by office, the priest of Clynog, or the one of Bangor, or the one of Penmon, to write pleadings, and an apparitor. The court of South Wales, or that which was originally the court of Caerllion upon Usk; the prince, or the king, and in his stead, when he is not there, the lord of the cantrev, or the comot, and along with him a

⁵ *Ibid.* p. 563.

maer, a canghellor, a clerk of court to write the pleas and record of court, and an apparitor, and several justices or judges. Every landowner, being a lawful chief of household, is a justice or judge in South Wales, Morganwg, and Gwent; and the number of justices from seven to fourteen, and thence to twenty-one, and thence to fifty men; and their judgment is called the verdict of country. In Powys and Gwynedd there is one judge by office; and in the countries of South Wales, to wit, Ceredigion, Dyved, Morganwg, and Gwent, there are several justices by privilege; that is, by privilege of land and household; and there a justice, or judge by office, is not required; for the justices are chosen by the silent vote of the elders and chief of kindred. It is said that in South Wales, a court can be composed of these three; to wit, the king, or the lord of the comot in his stead, a canghellor being a clerk, and several justices; and one or other of the justices executes the office of apparitor in the court, or the canghellor executes it.”⁶

This Triad, in its present guise, is obviously of a much later date than is the era of Dyvnwal Moelmud. Nevertheless, some of its expressions refer to days long gone by, and clearly imply that the practices in question were but adapted and modified continuations of the ancient usage. Such is that in reference to the court of Powys,—

“There are no other men of court and offices, *according to usage beyond memory and hearing of the country and kindred.*”

PARTICULAR DUTIES.

Though it is evident that all the different officers and members that constituted a court were equally entitled to record their votes upon any subject that came before it, yet it appears that they had also particular functions to perform. The pencenedl spoke for his kindred, the teisbantyle acted as mediator, the wise men assisted with their counsel the representatives of their respective states, whilst the judge investigated the matter, and pronounced judgment in accordance with the verdict of the whole conjointly. Triads illustrative of some of these points have been already quoted; the following may be added:—

“Three things necessary for a judge, in order that he may

⁶ *Ibid.* p. 565.

know and act conscientiously just, as to every claim and plea brought before him: to be anxious of being inwardly actuated by the truth, and discover it by his own innate reason; to be inquisitive, in order to learn from another person, and through other circumstance, what may be the truth; and to be subtle in examining and finding out whatever deceit there may be in any plaint that may occur in his court, and which, if taken in its tendency, might conceal or darken the truth, and thus might cause error in the decision he might pronounce, although acting conscientiously; for a judge ought thoroughly to understand whatever should come before him, before he could pronounce a just and conscientious judgment."⁷

"Three primary speakers of a court: a lord; a judge; and a surety."⁸

"Three secondary speakers of a court: a party; a witness; and the crier of the country."⁹

"Three tacit ones of a court: a lord listening to judges and justices; the judges and justices listening to a plaintiff and defendant; and all of them listening to witnesses until they become silent; for the law says, that silence is not to be urged upon a witness, lest the truth should be extinguished."¹

"Three mediators in law: a lord, to maintain equity; a surety, or pledge, to preserve sincerity; and a just judge, or justice, to elucidate truth."²

"Three indispensables of a court: a lord, regulating authority; a scholar, or clerk, for record and recital; and judges, or justices, for deciding; and without them there cannot be a lawful court."³

"Three mutes of a session: first, the lord, or the king, as it is not right for him to be prolocutory, but to listen; and after hearing what is to be heard, to speak what he shall see requisite, and in unity with law, and according to the judgment required by law; a judge, and it is not meet for him to speak, until he shall have determined his judgment, according to what shall be shown in his court by warrant and testimony, and what the justices shall say; and a surety, and he is not bound to answer, but to the judge or the justices."⁴

"There are three things incumbent upon a judge to do in court; to send commissions at the need of the king, or at the need of the country and nation; to sum up and determine pleadings and disputes brought into his court; and to confirm, by his word of law, what the justices shall adjudge; and that under pledge where the law shall demand it."⁵

⁷ *Ibid.* p. 485.

⁸ *Ibid.* p. 533.

⁹ *Ibid.*

¹ *Ibid.*

² *Ibid.*

³ *Ibid.* p. 551.

⁴ *Ibid.* p. 553.

⁵ *Ibid.*

GENERAL REMARKS.

In the foregoing extracts, which have been taken out of the Laws of Dyvnwal Moelmud, we see very clearly the working of the deliberative and juridical principle. And very closely do the ancient practices spoken of approach, in point of character, to our legislative assemblies and courts of justice. Even the right, which is accorded to the accused, of challenging any obnoxious or suspected name on the panel, has its parallel in the pencenedl's privilege of demanding a session in behalf of his man, and of defending him therein. The progressive stages of an efficient congress answered, likewise, the purpose of a grand jury, and corresponded very closely to the several readings which a bill in parliament must pass ere it becomes law.

LAWS OF MARCIA.

Marcia, the wife of Cyhylin, the third from Dyvnwal, is related to have likewise compiled a code of laws, but as those do not exist in the British language, it is not easy to describe their character. They are said, however, to have been communicated, together with those of Dyvnwal, by Asserius, Bishop of St. David's, to King Alfred, and to have been by the latter translated into Saxon, and called the code of Merchenlage.⁶

⁶ Myv. Arch. ii. p. 158. Rom. Hist. lib. i. p. 202 of Gale.

(To be continued.)

THE ANCIENT PHŒNICIANS AND THEIR LANGUAGE.

It may now be accepted as a proved fact, that, of the generic language of mankind, there are two specific types,—the Indo-Celtic, also termed the Indo-European, language, and the Semitic; to the former belongs the languages called Iranic, Indic, Hellenic, Italic, Winedic, Celtic, Teutonic; to the latter, the Arabian, Aramaic, and Hebrew dialects. The specific difference between these two classes is sufficiently marked to enable any good linguist to refer any language tolerably known to either of these branches, or to exclude it as not traceable to their types when once developed and formed. Now the intention with which the present paper is written, is to examine whether there remain sufficient materials connected with the memorials of the ancient Phœnicians to enable scholars to decide whether that extraordinary people belonged to the Indo-Celtic, or Semitic race. I am speaking not of the *παλαιοι* Phœnicians, but, to use the expression of Aristotle, of the *παμπάλαιοι* of those Phœnicians, whom the Persian *literati* described as emigrants from the Erythræan Sea, and as foreign settlers in Phœnicia, where they established themselves as sea-traversing merchants. The words of Herodotus are,—

“Now the historians of the Persians say that the Phœnicians were the cause of the variance, (between Europe and Asia,) for they say that these having come from the sea called Erythra, to this our sea, and having occupied that very country which they even now occupy, instantly applied themselves to long sea voyages.”

This may be adduced as a proof that the Persians believed the Phœnicians to be foreigners, who, at a very early period in Hellenic history, took possession of ancient Phœnicia.

The learned Persians, from whom Herodotus derived his information, must have well known the ethnology of central Asia, which at that period was governed by Persian satraps, and the fathers of many of them must have been present in the camp of Xerxes, where were

collected, according to their races, the armed warriors of all the empire. They had been present in council with the Phœnician kings, when summoned by Xerxes, to give their advice respecting naval affairs, previous to the battle of Salamis: they were therefore adequate judges of the truth of the statement respecting their eastern origin advanced by the Phœnicians, and confirmed it by their testimony. Now the same Herodotus had been among the Phœnicians, of whom he gives this additional account:—

“Now these Phœnicians, in ancient times, dwelt long, as they themselves say, upon the sea Erythra, but having thence set out, and having crossed over Syria, they inhabit the maritime coast of the Levant. Now both this portion of Syria, and the whole country as far as Egypt, is called Palestine.”

As to the period when this emigration and new settlement, traditionally recorded by the Phœnicians, and confirmed by the learned Persians, we must be content to refer it to a vague antiquity, the Age of Io, the daughter of Inachus, which epoch Mr. Fynes Clinton is pleased to fix some sixteen generations from the siege of Troy. In his own words, “Inachus, the father of Phoroneus, was the highest term in Grecian history.”¹ The commencement of Hellenic history dates from the Argive Inachus. Africanus makes him a little older than Moses; Eusebius has placed Moses 300 years below him, but agrees with Africanus in placing Inachus 700 years before the fall of Troy. Other traditions, however, to which Pausanias refers, make Phoroneus the first king. Acusilaus records this tradition,—“For Acusilaus says that Phoroneus was the first man, whence also the poet of the Phoronis says that he was the father of mortal men.” According to other traditions, Inachus, not Phoroneus, was the first man, the *αυροχθων*, the son of the earth. Now this was an inveterate error among the Hellenic archæologists. They continually created their ancestors, and referred their origin to trees, stones, rivers, or gods and goddesses. The ancient nations of the East might well laugh at their

¹ Fasti Hellenici, vol. i.

credulity and folly. But modern authors, who write as if the first emigrators from the East must have found Europe occupied by wild savages, are practically guilty of the same folly, and would hold with Tacitus, that the ancient Germans must have sprung from the soil, seeing that no settlers from a better climate would have ever emigrated into such a dreary, marshy, cold, ungenial and uncleared region. But we now know that the languages spoken in ancient Germany, although they may have been corrupted in various regions and various modes, are really cognate with Greek and Latin, and must have been conveyed, together with their speakers, from some common home, after that period which had separated the Indo-Celtic from the Semitic type. Now there are various forms, both of the vocables and grammar, which Indo-Celtic dialects have assumed in Europe, which may be exemplified in the Greek, Latin, and ancient Teutonic and Celtic tongues. The question, which of these approaches nearer, and recedes further from, the original model, or whether the various, either development, or decadence, took place in the original seats, or were worked out in the several localities in Europe, is one more easily asked than answered, but which, nevertheless, has a very close connexion with the affiliation of tongues, and the history of the human race. Those who accept the Scripture accounts of the origin of man, and the leading events in primeval times, as trustworthy records, hold that the first man and the first woman were made by God Himself, by an immediate, miraculous act, and that the whole human race springs from that pair, and that these were represented after the deluge by the Patriarch Noah and his sons, who handed down to their posterity one tongue, which became, at a later period, miraculously confounded and divided into three several branches, whence have been derived all the spoken dialects of the earth; and this is a far more rational system, and more in unison with the experience of man, than that advocated by the author of *The Vestiges of Creation*, or by those who allow of certain great laws, but deny the existence of a legislator.

The confusion of tongues is described in Scripture as immediately followed by a dispersion, which scattered mankind over certain portions of the ancient world. This we may well believe was more done by water voyages than by land travelling for many centuries after the deluge; and the men who came from the sea to the shores of the Mediterranean, in very early ages, and here immediately applied themselves to naval operations and long voyages, must have brought with them from their eastern homes the arts both of building and navigating ships, in which they transferred to western regions the rich produce of India, Assyria, and Egypt. To the carrying trade they soon added home manufactures on the most extensive scale. The following passage from the Prophet Ezekiel, as translated by Mr. Charles Taylor, gives a graphic view of the extent of their commerce, and of the variety of the arts and manufactures which distinguished the Tyre of his day:—

“Tarshish was thy commissioned agent for thy great and general assortment of silver, iron, tin and lead, which they have supplied to thy fairs. Javan, Tubal, and Meshech, these were thy dealers in persons of men, and vases, and brass, which they furnish to thy magazines. From the house of Togarmah, *horses*, and high mettled steeds, and mules, they furnish to thy fairs. The sons of Dedan were consignees to thee, *factors for thee*; many islands committed their consignments to thy hands, *were female dealers to thee*: horns of teeth and ebony they contributed to thy store. Aram was thy *female* dealer in thy very numerous manufactures, in carbuncle, corals, and rubies, and purple, and brocade embroidery, and fine linen, furnished in thy fairs. Judah, and the land of Judah, they were thy dealers, *customers, factors*, in ‘comminith,’ ‘panag,’ honey, oil, and gums, furnished to thy market. Damascus was thy female dealer, especially in thy numerous manufactories, because of thy great and general demand in wine, ‘chelvon,’ and white wool. Dan also, ‘mantzel,’ (in our translation, going to and from,) in thy fairs, furnished bright iron, cassia, and calamus, these were included in thy marvels. Dedan was thy female dealer in very curious hangings for chariots. Oreb, and all the chiefs of Kedar, they were factors to thy hand with lambs, and kids, and goats: in these were his consignees to thee in the head (prime) of all aromatics, spices, in all precious stones, and gold, they furnish thy fairs. Charan, and Canneh,

and Heden, were thy merchants, factors; Sheba, Ashur, Chilmad, thy female dealers. These themselves were thy dealers generally in all things, in blue coverings, and embroideries, and in cabinets of rich inlayings, in ornamental net work, in bindings, and cedar wood-works in thy merchandises. The *great* ships (men of Tarshish) were chiefs in thy markets: and thou art full, and hast glorified thyself greatly in the middle of the sea."

Such were the condition and transactions of the Phœnicians at the termination of the sixth century before Christ. They traded directly with Tartessus, in Spain, whose ships and captains were seen also in the harbours of Phœnicia, whither they brought, among other articles, silver, iron, tin, and lead. As tin, in large quantities, could be procured from Great Britain alone,—and which entered so largely into the composition of the bronze utensils, ornaments, and weapons used in the earlier ages,—they must have held intercourse, either direct or indirect, with the British Islands.

The metal thus composed has been found in vast quantities, not only on the coasts of the Mediterranean, but on the shores of the Euxine, and beyond the pillars of Hercules, along the Atlantic and German Oceans, from Southern Spain to the Baltic regions, and over the whole extent of all the British Isles. We have, therefore, in these bronze remains, a proof of commerce widely diffused in space, and continued during a lapse of time we can only guess at.

Profane history is either totally silent respecting the colonization and settlement of Europe from the continent of Asia, or has only transmitted information, disfigured by myths and fabulous legends, of which the most substantial parts are genealogies, changeable in forms, and uncertain in dates. The learned Jacob Bryant premised his inquiries respecting the original inhabitants of Hellas by the following declaration:—

"The sons of Japheth were certainly the first inhabitants of those countries, but the Helladians, (Hellenes,) although by family Ionians, were not of this race. They came afterwards, and all their best writers agree that, when their ancestors made

their way into these provinces, they were possessed by a prior people."

Faber, in his *Horæ Mosaicæ*, adopted the interpretation of Bryant, and sums up his conclusion in these startling terms:—

"In short the most celebrated leaders of the Grecian colonies, such as Danaus, Erectheus, Cecrops, Cadmus, and Phoenix, all came from Egypt. Hence it is evident that the Greeks were, strictly speaking, an Egyptian nation, and consequently not the descendants of Japheth."

Fynes Clinton, in examining these same questions of the early inhabitants of Greece, prefaces his inquiry with the following statement:—

"It naturally occurs to inquire whether these were descended from the original occupiers of the soil, or whether they were sprung from settlers of a later date, by whom that original race was displaced. Four establishments were ascribed, but the exchange effected by these establishments of Danaus, Cecrops, Cadmus, and Pelops, was not such as to deserve to be accounted the introduction of a new race of people, such as is introduced by force of arms, or by a large body of invaders overwhelming the ancient inhabitants. Nothing of this character belonged to the settlements made in early Greece. These were made within three centuries of the Trojan war, when the country was already in the possession of powerful tribes, which subsisted after these establishments, and increased so far as to supersede them. All these four settlements are examples of a smaller received into a larger number. These were adopted by the body of the people by whom they were received, and the Egyptian, Phœnician, or Phrygian settler was lost in the Greek; exclude, then, these from the inquiry, we must rise to a higher point of time, and extend our survey over the early tribes, by whom the country was possessed, in order to determine how far the Greeks were an original people."

The only argument adduced by him in support of these sweeping assertions seems to be based on a quotation from the French historian Clavier, who, writing on the same subject, says:—

"It was not at all necessary that these colonies should be numerous; they were only commercial establishments round which certain families gathered together. Afterwards, instead

of causing their hosts to adopt their language, the Phœnicians had themselves to learn the language of the country. The Phœnician colony, which Cadmus conducted into Bœotia, was not so powerful as to cause its influence over the language to extend itself over the rest of Greece."

The argument seems to be this—

"Cadmus and his fellow colonists carried into Bœotia the Phœnician language, which must have been radically different from the Hellenic; but they and their language disappeared from the face of Hellas, without leaving a trace of themselves either in the country in general, or in Bœotia in particular."

The question is at once assumed that the language of Cadmus and his companions was different from that of the Bœotians, in other words, that it was Semitic; but when once this assumption is not allowed, the whole argument falls to the ground, unless the assumption be supported by adequate proofs.

These proofs, such as they are, I now intend to review, to give them their proper weight, and enable the reader to form his own conclusion. Should he fail to be convinced by them that the early Phœnicians spoke a Semitic language, he will then be in a proper temperament to examine, without prejudice, the arguments and testimonies to be adduced by me to show that their language belonged to the Indo-Celtic class. And as the proofs will partly depend upon the authority of writers both sacred and profane, I quote here the very just summary respecting their respective value from the *Introduction to Scripture Chronology*, by Fynes Clinton:—

"The history contained in the Hebrew Scriptures presents a remarkable and pleasing contrast to the *early* accounts of the Greeks. In the latter we trace with difficulty a few obscure facts, preserved to us by the poets, who transmitted to us, with all the embellishments of poetry and fable, what they had received from oral tradition. On the contrary, we have, in the annals of the Hebrew nation, authentic narratives written by contemporaries, and those writing under the guidance of inspiration. But as the narrative comes with an authority which no other writings can possess, so in the matters related it has a character of its own."

Clinton then shows that the entire history, from the call of Abraham to the time of Malachi, was a series of miracles:—

“It is so much the object of the Sacred Scriptures to describe these that little else is recorded; the ordinary events and transactions which constitute the history of other states are either very briefly told, or omitted altogether. From this spirit of the Scripture history, the writers not designing to give a full account of all transactions, but only to dwell on that portion in which the divine character was marked, many things which we might desire to know are omitted, and, on many occasions, a mere outline of the history is preserved.”

If the facts connected with their own history were but scantily noticed, we must not expect more minute details respecting neighbouring states, but willingly accept as true all the notices of them recorded in the Sacred Volume—they are as follows: the name Phœnicia, itself, does not occur in the canonical books of the Old Testament; but frequent and even very early notices of Sidon remain on record. Ham, in the tenth chapter of Genesis, is said to be the father of Canaan, whose eldest son was Sidon.

From this passage it has been inferred that this third descendant from Ham founded the city called after his name, and was the father of all the Sidonians of early history, as his brothers were the stocks from which the other Canaanites sprung; but, while admitting the fact, we may deny the inference. Sidon might have founded and given his name to the city; and yet we may safely accept the testimony of the Sidonians themselves, confirmed by that of the learned Persians, that the emigrants from the sea Erythra had procured, either by force, favour, or purchase, the site and city once held by descendants of Canaan, and occupied it without changing its name. This might have well happened in the long interval between the third descendant of Ham, and the period in which Sidon is next mentioned in the Old Testament. If we place the acmé of the third descendant of Ham about the year 2000 B.C., and the campaign of Joshua

against Jabin, king of Hazor, and his confederates, about the year 1450 B.C., there will remain an interval of 550 years, during which the emigrants from the sea Erythra had ample time to establish their flourishing cities on the strip of shore which in after times was known as Phœnicia. The whole passage bearing on this point is here quoted from the eleventh chapter of the book of Joshua :—

“ And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, and to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, and to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh. And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea-shore in multitude, with horses and chariots very many. And the Lord delivered them into the hand of Israel, who smote them, and chased them unto great Zidon.”

Now in this general muster of the Canaanites in their vicinity, no communication was held with the Tyrians and Sidonians, nor help asked by the king, “ which beforetime was the head of all those kingdoms.” Had they also been Canaanites, such an omission and neglect could hardly have taken place, nor would the king of Great Zidon allow men of his own blood and religion to be massacred before his face.

Both Tyre and Sidon were equally neutral in a war which Barak and Deborah waged, some two centuries later, against another Jabin, king of Hazor, who was also king of Canaan, “ so that they prevailed until they had destroyed Jabin, king of Canaan.”

In the description of the lot of Asher, Sidon is again called Great Zidon; and the strong city Tyre, apparently the Palæ-Tyrus of Arrian, is placed on the sea-shore. When, in addition to these facts, we take into consideration that the almost universal voice of profane history, proclaiming Tyre to be a colony of Sidon, is

ratified by that passage in the twenty-third chapter of Isaiah, in which Tyre is called the daughter of Zidon, we must come to the conclusion that Sidon had, long before the entrance of the children of Israel into the land of Canaan, been a prosperous and flourishing city, and had been enabled to found another city superior to herself in historic renown, and which eventually disowned her parent, and claimed a separate origin.

From Scripture evidence we thus derive no proof that the Sidonians of ancient times were Canaanites, or a Semitic people; on the contrary, that they were, as professed by themselves, emigrants from the shores of an eastern sea into the land of Canaan. They were undoubtedly surrounded by Syrians and Canaanites, whose speech was Semitic, and in the great lapse of ages, the later occupiers of Tyre and Sidon might have first corrupted, and finally replaced, the ancient Phœnician tongue by one of the numerous Aramaic dialects. In addition to the repeated invasions of the region in which they were occupied, we have authentic records testifying to the total destruction of Sidon, and all its inhabitants, by the Persian king Ochus, who left it an utter desolation in the fourth century, B.C. The similar fate of ancient Tyre, by Shalmanezzer, seven centuries—and of insular Tyre, in the latter part of the fourth century—B.C., are equally well ascertained. During the wars of the successors of Alexander, especially of the kings of Syria and Egypt, their peculiar territory, as well as the Isle of Cyprus, was the favourite field of battle. When Rome prevailed, new colonies were placed in all these cities, being composed principally of Roman soldiers levied in every part of the empire.

To suppose, therefore, that the dialects spoken by the people inhabiting Phœnicia in the fourth century after Christ was a fair representative of the language of the ancient Sidonians, the eastern navigators who had founded the city of Great Zidon, and the strong city of Tyre, is a merely gratuitous assumption. As well might a line of argument be drawn up to show that the lan-

guages now spoken at Syracuse, Taranto, or Marseilles, were adequate representatives of the Achæan, Dorian, and Ionian dialects of their historic founders.

Nevertheless, the strongest proof adduced by the learned Bochart is derived from the testimony of St. Jerom, and St. Augustine, who flourished at the close of the fourth century after Christ. Augustine, who was ignorant of Hebrew, but acquainted with the Punic dialect spoken in the vicinity of Carthage, pronounces only for the cognation, not for the sameness, of the two; and supposes that the original Phœnician language in Canaan was nearer to Hebrew than the more corrupt form of it which he found at Hippo.

St. Jerom, a man of great and accurate learning, states that the Punic language is in a great degree a close neighbour (*confinis*) to the Hebrew. He states also that the Afri had corrupted the language of the Phœnicians. I believe St. Jerom and St. Augustine's testimony as far as it goes, and that the language spoken in the geographical Phœnicia of their day, and in the vicinity of Carthage, was some corrupted form of an Aramaic dialect. But neither of these learned fathers were in a position to prove that such a dialect had any character in common with the primitive tongue which the ancient Sidonians brought into Syria, and diffused among their colonies.

I was long ago forced to come to the conclusion that, at some period unknown to history, some events took place which broke the connection between succeeding Tyrians and the early Phœnician founders of the city, of which the result was, a claim on the part of Tyre to be the metropolis, the mother-city, of the Phœnicians,—a claim which, even under the Romans, was carried on with vehemence, and alternate success, by the rebellious daughter and indignant mother.

Under the notice of a Tyrian medal, No. X. in Taylor's *Additions to Calmet*, article, "Tyre," we have the following observations:—

"This medal shows that Tyre qualified herself as metropolis of

Phœnicia : this title is rarely taken, as a city which was a colony seldom mentioned the region of which it was a metropolis. The occasion of the striking of the coin here mentioned, very probably arose from long standing disputes between Tyre and Sidon for the primacy, which at last came to open war between them. The Emperor Augustus, displeased with both, deprived both equally of these assumed rights and dignities. Adrian restored to Tyre the title and privileges of the metropolitan city. Elægalus deprived it of the titles of metropolis and colony, and transferred them to Sidon. Instantly on this acquisition, Sidon struck a great quantity of medals, and continued so to do during this whole reign. Tyre, in the meantime, continued its coinage, but inscribed its currency without titles.

“Severus Alexander, to whom our present medal is referred, restored to the city of Tyre its ancient titles of colony and metropolis, to the exclusion of the city of Sidon. This was a splendid victory for Tyre over its rival, as the title ennobled Tyre as the metropolis of Phœnicia, whereby its precedence over Sidon, as well as the other cities of Phœnicia, was secured.”

In the expedition of Xerxes, a naval council was called before the battle of Salamis, when, as recorded by Herodotus,—

“The king and naval leaders of the several nations were summoned to attend, and they took their seats as the king had granted to them the honour. First, the Sidonian, and next to him the Tyrian, and in succession the others.”

The Persian court was not to be deluded by the false claim of Tyre. The extent of such claim may be inferred from the following passage from Herodotus, vol. ii. cap. 44 :—

“Being willing to derive, on these points, some certain knowledge from all possible sources, I sailed to Tyre, of Phœnicia, and I heard that there was in that city a holy temple of Heracles ; and I saw it richly furnished with other numerous sacred gifts ; and in it were two pillars, one of pure gold, and the other of an emerald stone, emitting at night a brilliant light : and on conversing with the priests, I asked them for what length of time that temple of the god was built. And I found that these, as well as the Ægyptians, did not agree in their accounts with the Hellenes ; for they said that the temple was built at the time when Tyre was being founded, and they had dwelt at Tyre for 2300 years. I found in Tyre another temple of Heracles, surnamed the Tha-

sian. I went to Thasus also : in it I found a temple of Heracles, built by some Phœnicians, who, having sailed abroad in search of Europa, built Thasus, and these things were done no less than five generations of men before Heracles, the son of Amphitryon, was born in Hellas ; these inquiries plainly show that Heracles was an ancient god."

From this, and similar accounts, we see that the Tyrian priests utterly ignored their mother city, and claimed her ancient legendary history as their own ; hence we read in Arrian's account of the capture of Tyre by Alexander the Great, that the Tyrians had an Agenorium, or building, dedicated to Agenor, the father of Cadmus, as well as the Sidonians, and if they claimed the father, they would assuredly claim the son also.

There is no doubt that the connection between the earliest Phœnicians and Egypt was contemporaneous with their settlements on the shores of the Mediterranean, nor that they had factories there which directly furnished the more western world with Egyptian produce. From this seems to have proceeded the error which confounded them with the Egyptians themselves. Hence Eusebius mentions a tradition, that both Cadmus and Phœnix came originally from Egypt ; and, in another place, that Cadmus brought a colony of Laitæ into Greece, and in company with them founded both Athens and Thebes ; hence, also, the prevalent tradition in later times than Cecrops, an Egyptian founded Athens. I believe I have the means of proving that all these imaginary Egyptians were really of an ancient Sidonian race.

Had the great work of Trogus Pompeius, a Vocontian Gaul, whose grandfather had served under Pompey in the Spanish war, and whose father had been secretary to Julius Cæsar, reached our times, we should have probably derived much information respecting the connection between the Western and the Eastern world, as viewed from the Gallic and Spanish side of the question. But we have only a very meagre abridgement of his forty-five volumes, drawn up by Justin, and dedicated to Antoninus Pius, with an expressed wish that the Emperor would be

pleased to amend any defects. From his eighteenth book the following singular account is taken :—

“ Now since we have mentioned the Carthaginians, a few words must be said concerning their origin, after having first more deeply investigated the affairs of the Tyrians, whose misfortunes are also to be lamented. The city of the Tyrians was founded by the Phœnicians, who being disturbed by an earthquake quitted their native land, occupied first the Assyrian Pool, and soon after, the shore closest to the sea. There they built a city, which from the abundance of fish (for the Phœnicians call a fish sidon) they named Sidon. Many years after these events, being driven out by force by the king of the Ascalonites, being conveyed thither in their ships, they built the city of Tyre, one year before the fall of Troy. There, after having for a long time, and in various ways, being worn out by the wars of the Persians, they were indeed victorious; but, as their strength was diminished, they had to undergo undeserved penalties from their slaves, who, having formed a conspiracy, murdered all the free citizens, including their masters. And thus being masters of the city, they occupy the houses of their masters, seize upon the government, marry wives, and beget, what they were not themselves, free-born children.”

This brief summary agrees with Sidonian, Persian, and Scripture accounts, except that it falsely asserts that the building of Tyre was the result of the capture and destruction of Sidon by the Ascalonites, who were thus made unable to prevent a vanquished foe from founding a formidable city and fortress, much nearer to Ascalon than Sidon had been.

Justin, then, after a short episode about a grateful slave and his master, thus proceeds :—

“ This atrocious act of the slaves became well known, and was regarded as a fearful precedent by all the world; therefore Alexander the Great, when after a long interval of time he was waging war in the East, acting as it were the part of an avenger of public security, when he took by force their city, crucified all those who survived the contest, in memory of the ancient massacre. He preserved the family of Strato alone, and restored the kingdom to his descendants; he then gave the island to new inhabitants, free-born and free from guilt, that after the extirpation of the servile race, there might be a new foundation of citizens. In this manner the Tyrians being refounded under the auspices of

Alexander, by frugality and laborious acquisitions, soon regained their strength."

Now as the desolation of Sidon, and the self-immolation of all its inhabitants, men, women, and children, only took place some ten years before the capture of Tyre, it must be supposed that the Sidonians whom Alexander found at Sidon on his entrance into Phœnicia, were Sidonians only in name, and that the Tyrians whom Alexander destroyed were, undoubtedly, closely connected with the Carthaginians, and were probably the founders of Carthage, and the introducers of a Semitic language, and of Canaanitish idolatry. For it may well be imagined that the slaves of ancient and wealthy Tyre were drawn from the adjacent tribes, and almost all spoke the Aramaic dialect, which, after the revolution, would become the prevalent language; and with their language, the religion of the neighbouring tribes would naturally be introduced also.

Justin expressly states, after Trogus, that the Tyrians, before the massacre of the masters, while they were flourishing both in wealth and population, sent forth colonists into Africa, and founded Utica, two hundred and seventy years before the common date assigned for the foundation of Carthage. If this be a fact, then Utica must have been founded while the Tyrians were still Sidonians, but superior in power and influence to Sidon, which she had deprived of the supremacy before she could have sent forth a colony of her own on such a scale. The new settlement was called Carthada, or New-Town. The fact of the Tyrian supremacy over Sidon was known to the Prophet Ezekiel, who says, that "the men of Zidon and Arvad were the mariners of Tyre." I find the following passage in my note book, but am at present unable to refer to its source, although I can answer for its being an accurate copy from some author:—

"Sanchoniatho states, that the supremacy over the Phœnicians was vested in the Sidonians from Bimalus, B.C. 1820, to Gadyllcarus, B.C. 1066, and that the Sidonians, prior to the latter date, had sent out colonies to foreign countries, and, among others, to Aradus."

We have thus traditional authority for saying that the ancient Sidonians sent out colonies, during their supremacy, into various regions; that the Tyrians, while they were still Sidonians, sent colonies into Africa, and founded the great city of Utica, second to none but Carthage alone, and often her rival and enemy. That after the successful insurrection of the slaves, and the massacre of the masters, the new dominant race sent forth a flourishing colony, whose members were called by the Romans Carthaginians, from the name of their new city; and Pœni, a supposed corruption of Phœnices, who also at a later period sent forth their own peculiar swarms; while Hellenic and Latin literature applied the common name Phœnices to all these settlers of various ages in various lands.

J. WILLIAMS,

Archdeacon of Cardigan.

(To be continued.)

THE TRADITIONAL ANNALS OF THE CYMRY.

CHAPTER X.

FROM CERAINT AB GREIDIOL TO BRAN AB LLYR.

THE date at which we arrived in the preceding chapter was about B.C. 330, "when the Emperor Alexander was subduing the world." Our next ascertainable era is that of the expedition to Greece, narrated in classical histories, and very clearly alluded to in the Cymric Triads. According to the latter, this constituted the first of "the three expeditions that went out of the Isle of Britain."

"It was undertaken by Ur ab Erin Luyddawg of Llychlyn, who came into this island in the time of Gadiol ab Erin to request auxiliaries; promising to require no more from each principal city than as many as he should bring to it, and that no more than himself and his servant Mathata Vawr should go to the first city, and take from thence two, from the second city four, and from the third city eight, and from the next sixteen, and so on in proportion from every other city, until the number to be taken from the last city could not be furnished by the whole island. With him went sixty-three thousand men, and one thousand, and more than that number of efficient men could not be supplied to him in the whole island;—children and old men only being left behind. The most complete expedition that ever happened, was that of Ur ab Erin Luyddawg; and the nation of the Cymry greatly regretted having given him so many men under an irrevocable vow, since, in consequence thereof, the Coranians had an opportunity of making an incursion into this island. Of those men, none returned, offspring or posterity; for they went on an expedition of adventure to the Greek Sea, and settled in the land of Galas and Avena to this day, and became Greeks."¹

The same number of men is mentioned in an earlier Triad² of the same series, but in two other Triads³ it is

¹ Triad 14, Third Series. In the "Cov Cyvarwydd," it is said that they were led to the countries about the Dead Sea, and the expedition is called one of "the three deprivationary delusions of the Isle of Britain."—See *Iolo MSS.* p. 421.

² Triad 8. In this Triad it is explained that the *one thousand*, mentioned in addition to the *sixty-three*, were cavalry.

³ Triad 40, First Series, and 5, Second Series.

laid down at sixty-one thousand men; whilst in one,⁴ the principal cities, out of which they were taken, are, moreover, said to have been thirty in number, which very nearly agrees with the enumeration given from other sources.⁵

The account given by Greek historians of this remarkable expedition is simply this:—The Gauls or Celts having seized the countries along the Danube, and held the plains of Thrace, proceeded to invade Macedonia. Ptolemæus fell in battle against them, and they ravaged the whole country. The next year⁶ they were joined by numbers of their countrymen from about the Danube; and an army of fifteen myriads of foot, and six myriads of horse, led by Brennus and Acichorius, entered Thessaly. The Greeks, alarmed at their approach, united to oppose them; and an army, in which ten thousand Bœotian hoplites and troops from all Greece, without the Isthmus, guarded Thermopylæ, while an Athenian fleet lay close to the shore. The Gauls failed in an attempt to ascend Mount Æta, at Heracleia. The Ænians and Heracleots, however, in order to get rid of them, showed them the path by which the Persians had ascended. Brennus led up it forty thousand men; a mist concealed them from the Phocians, who guarded it, till they were close to them. The Phocians fought for some time, then turned and fled; and the army at the pass dispersed, and went to guard their homes. Brennus pushed on without delay for Delphi, to plunder the temple, to whose defence the neighbouring peoples repaired. The god, as usual, gave his aid;⁷ the earth rocked beneath the feet of the Gauls as they fought; the thunder roared, and lightning flew, the entire day, and with the night came on a piercing

⁴ Triad 5, Second Series.

⁵ According to Triad 4, First Series, and Nennius, there were twenty-eight principal cities in the island; some books count thirty-four.

⁶ Ol. 125, 2.

⁷ The response of the Oracle, when consulted, was, it is said, *Ἐμοὶ μελήσει πάντα καὶ λευκαὶς κοραῖς*.—*Tzet. Chil.* xi. 394; *Cic. Div.* i. 37. By the *white maids* was probably meant the snow.

frost and heavy snow, while huge rocks rolled down from Parnassus. In the morning the Greeks assailed them on all sides, and they fled, having previously put their sick and wounded to death. Next night, a panic terror seized them; they took one another for Greeks, and fell by mutual slaughter. The Ætolians hung on them everywhere, the Melians and Thessalians assailed them beyond the pass, and but a few of them quitted Greece alive.⁸ The date assigned to this event is B.C. 280-279.

The Triads referred to are silent as to the disastrous result which is noticed in the Greek narrative, even as the latter makes no allusion to the permanent settlement of the invaders in the land of their warfare. Nevertheless, the local name Galas, or Galatia, as it is generally called, if it does not imply some such inhabitancy at the time in question, clearly indicates a prior occupation on the part of the Gauls, which would very naturally invite and encourage people of the same kindred and race to take up their abode there on the present occasion. There is a Triad, however, embodied in "*Cov Cyvarwydd*," which speaks of Urb as having "taken away nearly all who could bear arms and fight in Britain, *leading them to destruction* through the countries about the Dead Sea." See *Iolo MSS.*, p. 421.

This expedition must have weakened the native power considerably; and, accordingly, it was not until the third generation⁹ afterwards that the Britons succeeded in emancipating themselves from the thralldom of "the oppressors," when they drove them "beyond the sea to the land of Almaen," or Germany.

The arithmetical manœuvre by which the Llychlynians managed to impose upon the simple-minded and honourable natives, was a mean trickery, which is deservedly branded in the Triads as the second of "the treacherous usurpations of the Isle of Britain." The first was that

⁸ Callim. H. iv. 171. Seq. Pausanias, x. 19-23. Justin, xxiv. Diodor. Frag. xxii.

⁹ Triad 8.

which was effected by "the red Gwyddyl of Ireland." Both people had originally "come into this island under the peace and by permission of the nation of the Cymry, under the protection of God and His truth, and under the protection of country and nation," but had subsequently "made a treacherous and mischievous attack upon the nation of the Cymry, and deprived them of as much of the dominion of the Isle of Britain as they could."¹

Though the Scandinavian expedition undoubtedly affected Cymru, and drained it of a considerable portion of its youth, yet there is no allusion whatever made to the circumstance in the Silurian genealogy.

The following is the extract which embraces the interval between Ceraint and Bran ab Llyr:—

"Meirion, the son of Dingad, Ceraint's uncle, succeeded him; and it was from him that Meirionydd was named; where he lived as a lord, before he became a king.

"Arch, the son of Meirion, systematized the art of war; beyond which, nothing is known of his achievements.

"Caid, the son of Arch, was the first who constructed bridges over rivers; the repairs of which he enjoined on the country. He had children; but,

"Caradog, the son of Arch, succeeded, because of the infancy of his nephew Ceri, the son of Caid. [The details assigned to his reign are evidently those that properly belonged to his great namesake, seven successions onward; we therefore reserve them for their proper position.]

"Ceri, the son of Caid, was a remarkably wise man, and constructed many ships at the expense of the country and its lords; hence he was called Ceri of the extensive navy, having numerous fleets at sea. He lived at the place called Porth-Kerry.

"Baran, the son of Ceri, was a mighty king; far surpassing any of his predecessors in military courage; being deemed the most redoubtable of all princes. He lived to be 187 years of age, married eighteen wives, and had a hundred children. He would wrestle with, and overthrow, the three strongest men in existence; and he vanquished the Romans in every engagement.

"Lleyn, the son of Baran, was a sagacious monarch of courageous might. He fought against the king of Gwynedd, conquered

his dominion, and called it the country of Lleyn. He lived, like his father, to extreme old age.

"Tegid, the son of Baran, was a wise king, and a good bard. He enacted excellent regulations for literature; restored ancient learning, which had nearly become lost; and instituted a council of bards and Druids, as of old. He continued at war with his enemies; but they took him, at last, through treachery, and drowned him in the great lake, called, from the circumstance, Llyn Tegid, in Gwynedd. He had no children.

"Llyr, the son of Baran, fought powerfully with many hostile nations. He expelled the Romans from Deheubarth, the Gwyddelians from Gwynedd, the Armoricans from Cornwall. He united the latter kingdom to that of Cymru, and went to reside there; transferring Siluria, by which name Glamorgan was then called, to Bran, his eldest son."

In the "Genealogy of the Saints" it is said that Merionydd derived its name from Meirion ab Tybiawn ab Cunedda Wledig, a chieftain who lived five or six centuries after the prince who heads the Silurian extract. It is now impossible to decide upon the respective claims of the two, further than that probability weighs in favour of the former, from the connection which he is known to have had with that part of the country,² whilst there is no reason to suppose that any member of the regal family of Siluria had any possessions in North Wales at the time under consideration, unless, indeed, they had come down from the time of Annyn the Rugged, and had been won by him in his war with the Coranians.

Equally futile, at this distance of time, and in the absence of all information on the subject, would be the attempt to ascertain the "good system" which Arch introduced into the military tactics of the country. All that we can infer is, that it was the result of the martial intercourse of the Cymry with their triple enemy, the Coranians, Gwyddyl, and Scandinavians.

The construction of bridges, likewise, attributed to Caid, may, in the first instance, have been suggested by

² Meirion aided in the expulsion of the Gwyddyl from North Wales, and is said to have received the Cantrev of Meirion for his services.
—*Achau y Saint*.

the necessity of war ; yet it is also to be regarded as an important step in the progress of civilization. The word *pont* has a native origin, being derived from *pon*, which signifies “ what rises up,”—“ what supports.” It is also applied to anatomical features, or parts of the human frame, as we say, *pont ysgwydd* to designate a collar-bone, and *pont y trwyn* for the bridge of the nose, a fact which denotes extreme antiquity. It is, therefore, unreasonable to suppose that the Britons learnt the art of building bridges from the Romans ; rather may we infer, since the latter can give no satisfactory etymology to their *pons*, that they themselves borrowed the idea from the Cymry.

Whether the Cymric architects, at this early period, understood the principle of the arch, and applied it to the erection of the viaducts which we are speaking of, is a question well worth the patient investigation of antiquaries, as it is not impossible that some remains of the structures may still be traced.

Ceri Hir Lyngwyn, or, as the title is rendered in the above extract, “ of the extensive navy,” had besides a bard whose attention seems to have been particularly turned to maritime affairs. In Triad 91, Third Series, Corvinwr, the bard of Ceri Hir Lyngwyn, is said to have been the first “ who made a ship with a sail and a helm, for the race of the Cymry.”

Porth Ceri is a seaport of Siluria, and the one which, no doubt, the prince-admiral chiefly frequented. It is true that now it is inadequate to the accommodation of a fleet ; but since the time of Ceri, many physical occurrences might have happened, such as sea-floods, to alter the original features of the place. Indeed, the progressive rise of the Severn has been not long ago verified, in excavating the Bute Docks, and Port Talbot, places at some distance each side of this locality, where ancient harbour-conveniences were discovered at considerable depths below the present surfaces. Moreover, Sir Edward Mansel, in his MS. History, determines the decay of Porth-Kery in particular, in relating the landing of the Normans there in aid of Iestyn. His words are :—

"They came to land in Porth Kery, where was then a good haven for ships before the fall of the Clifft there which was in our Grandfathers' days."

The fact, therefore, that Porth-Kery, supposing it was the principal harbour of the Silurian prince, is now insignificant, does not in the least invalidate the statement of the Genealogy, that Ceri had "numerous fleets at sea."

It is in the reign of his son and successor that we get the first intimation of any hostile attacks upon this country on the part of the Romans. This could not have happened before the time of Julius Cæsar; and, as Baran was the great-grandfather of the renowned Caractacus, whose era is well known, in all probability he was a contemporary of the great captain of the Romans, that is, he flourished about B.C. 55. But as Julius Cæsar never penetrated so far westward as Siluria, Baran, to have "vanquished the Romans," must have joined the standard of Cassivellaunus, the pendragon of the united Britons, and fought in the south-eastern part of Lloegria. It is possible, however, that, owing to the mutual similarity of the names Baran, and Bran, some error has been committed, and that the details assigned to the life of the former, ought more probably to have been predicated of the latter, especially as we find other authorities speaking of Bran much in the same language as that which is here used in reference to Baran. Thus in "Oral Traditions and Chronology," it is said that Bran the Blessed was "the largest man that ever was seen, and the most heroic in battle and exigency;"³ a description which is in exact harmony with what is stated in the Genealogy respecting Baran, that "he would wrestle with, and overthrow, the three strongest men in existence;" and that "he vanquished the Romans in every engagement." On the supposition, then, of an error of this kind, there is no occasion to presume that the victories here mentioned were obtained on other than Cambrian soil.

The district conquered by Lleyn was of a very limited

³ Iolo MSS. p. 414.

extent, comprising only the three commots of a promontory on the south-east part of Caernarvonshire. And we may safely presume that the chieftain who held it, though here called "king of Gwynedd," was none other than an Irish usurper. The locality in question was convenient for an attack from Ireland, even as we are assured that in subsequent times it was ravaged by adventurers from the same quarter. That the Gwyddyl had about this time made a descent, is evident from the positive statement of the Genealogy in reference to Llyr,—the brother, though not the immediate successor, of Llein,—that "he expelled the Gwyddelians from Gwynedd." Indeed it is asserted in "The Periods of Oral Tradition and Chronology"⁴ that the Gwyddyl had remained in the country from the time of Gwrgan Varvdrwch until Llyr. It may be further remarked, that there is not the least intimation given in any authority, of a political misunderstanding existing between the respective rulers of Siluria and Gwynedd at the time under consideration.

It would appear that it was against the same people, viz., the Gwyddyl, that Tegid "continued at war." He was some distance out of his own territory when he was captured and put to death.⁵

But Tegid was a bard, and as such, he would not have been allowed by the rules of his order "to unsheath the sword," except "against the lawless and depredatory."⁶ The very fact, then, of his carrying on a warfare, assumes the justness of his cause, and precludes the idea of an offensive attack upon the territory of any of his own countrymen.

Previously to the time of Cyllin, the son of Caradog, "persons were not named before years of maturity,

⁴ Iolo MSS. p. 414. ⁵ Llyn Tegid is in Merionethshire, Powys.

⁶ "Three things are forbidden to a bard: immorality, to satirize, and to bear arms."

"The three necessary, but reluctant, duties of the bards of the Island of Britain: secrecy for the sake of peace and public good; invective lamentation required by justice; and to unsheath the sword against the lawless and depredatory."—*Institutional Triads*.

when the disposition became developed,"⁷ and then their cognomens were assigned to them according to their predominant characteristics, or in reference to some act or quality for which they were distinguished. We may hence justly infer that it was the important service which he rendered to the cause of learning and religion that procured for this prince his name; for Tegid, literally signifying fairness, or beauty, was a name originally and properly borne by the Deity, in that character of His which was represented by the vernal ray of the sun.

The Armoricans appear in a hostile character, for the first time on British soil, in the reign of Llyr Llediaith, who, nevertheless, succeeded in expelling them, as well as the Romans and Gwyddelians, from the country; though his son and successor permitted the first-named people conditionally to settle in Cornwall. As they were very nearly allied to the Cymry, both in blood and language, this permission was perfectly natural, as was also the offer made on their part, to assist the natives in their war against the Romans.

In the document entitled "The Periods of Oral Tradition and Chronology," there is no event of any importance recorded as having reference to the Cymry during the period which we have just passed over, except that "an enormously huge four-winged monster appeared in the Irish Sea, and landed in Dyved, where it killed many of the Cimbric nation." This is said to have happened in the time of Morvydd, the Lloegrian king, who, "being resolved to fight with it, dared it manfully; the monster, however, killed the king with a quill that it darted at him from its wing."⁸ Neither here, nor in the "Bruts," where also the occurrence is mentioned,—with the variety that the monster swallowed Morvydd, "as a big fish swallows a little fish,"⁹—is there any clue given which would lead us to identify this figurative creature.

⁷ Genealogy of Iestyn ab Gwrgan.

⁸ Iolo MSS. p. 414.

⁹ Myv. Arch. ii. p. 160.

CHAPTER XI.

THE ROMAN INVASION.

THOUGH British History, properly so called, is usually considered to begin with the invasion of this country by the Romans, yet a brief review of that event, which extinguished our primeval independence, may not prove an inapt conclusion to the narrative or chronological portion of our Annals. Such we offer in the present chapter.

It is curious to observe how authors differ as to the motives which actuated Julius Cæsar, in regard to the expedition which he fitted out against our shores. Dio Cassius¹ remarks that his only motive was the honour of having been the first Roman that invaded the island. Plutarch's observations are pretty much to the same effect.² Suetonius, on the other hand, informs us that he was attracted thither by the fame of the British pearls.³ And somewhat confirmatory of this view is the statement of Pliny, that the great captain consecrated to Venus Genitrix a cuirass adorned with British pearls,—“*ex Britannicis margaritis factum.*” Cæsar himself, however, declares that his object was to punish the Britons for having rendered assistance to the Gauls during his warfare with them.⁴ That our ancestors should have given him this plea is not at all improbable, when we duly consider the connection which subsisted between the two countries at the time in question. But our native traditions enter more at length into the subject, and describe the kind of assistance given, as well as the particular cause which more immediately led to it. The following is the language of the Triads:—

“The three expeditions that went out of the Isle of Britain.
 The second expedition was undertaken by

¹ Cass. Dion. Cocc. Hist. Rom. lib. xl. sec. 1.

² Plutarchi Vitar. Parallelar. Julii Cæsaris, s. 26.

³ Caii Sueton. Tranquilli de xii. Cæsaribus, lib. v. cc. 46, 47.

⁴ De Bell. Gall. lib. iv. c. 20.

Caswallawn, the son of Beli ab Manogan, Gwenwynwyn, and Gwanar, the sons of Lliaws ab Nwyvre, and Arianrod, the daughter of Beli, their mother. They came from Arllechwedd Galedin,⁵ and Essyllwg,⁶ and from the tribe of the Bylwenwys; and the number of the men was sixty-one thousand, and they accompanied their uncle Caswallawn after the Cæsarians,⁷ across the sea, as far as the country of the Gauls of Llydaw, who were sprung from the race of the Cymry. Not one of them, or of their posterity, returned to this island, but they remained in the country of Gwasgwyn,⁸ among the Cæsarians, where they are to this day; and it was to avenge themselves upon that expedition that the Cæsarians first came to this island.”⁹

“The three ardent lovers of the Isle of Britain; the first, Caswallawn, the son of Beli, who being enamoured of Flur, the daughter of Mygnach Gorr, proceeded to fetch her as far as the country of Gwasgwyn, against the Romans, and having slain six thousand of the Cæsarians, brought her back; and it was to take revenge upon that slaughter that the Romans came to the Isle of Britain.”¹

“The three makers of golden shoes of the Isle of Britain: Caswallawn, the son of Beli, when he went as far as Gwasgwyn to obtain Flur, the daughter of Mygnach Gorr, who had been carried thither to Cæsar, the Emperor, by one called Mwrchan the Thief, king of that country, and kinsman of Julius Cæsar, and Caswallawn brought her back to the Isle of Britain. . . .”²

That is simply—Caswallawn fitted out an expedition with the view of recovering Flur, the daughter of Mygnach Gorr, on whom he had placed his affections, and who had been carried to Gascony by Mwrchan, the king of that country, in order to be presented to Julius Cæsar. The expedition was successful; Caswallawn

⁵ “Arllechwedd Galedin;—from the last territory [*i.e.* Caint, or Kent] to the extremities of Dyvnaint [Devon], Gwlad yr Hav [Somersetshire], and Argoed Calchvynydd.”—*Principal Territories of Britain*, apud *Iolo MSS.*, p. 477.

⁶ Siluria.

⁷ The appellation *Cæsarians* given to the Romans is peculiar to the Triads, and stamps them with an independent character.

⁸ Gascony.

⁹ Triad 4, Third Series.

¹ Triad 102.

² Triad 124. In Triad 82, “the present of the bald man” is stated to be one of the three causes of the conquest of Lloegyr, which may denote in like manner the lovely Flur, who was intended to be presented to the Roman general. Cæsar is known from other authorities to have been bald, and the circumstance seems to have been a matter of considerable annoyance to him.

recovered Flur, having slain six thousand of the Romans, who had opposed his undertaking; and Julius Cæsar resolved to retaliate by invading the British shores.³

Such is the native account, and, it will be admitted, it imparts a highly interesting and plausible tone to the plain statement of the *Commentaries*. It may also prove a key to the proper understanding of those narratives which declare that the Roman general was attracted thither by the fame of the British pearls. May we not suppose that they were our *Margarets*—the fair and high-born maidens of the land?

The interest which Caswallawn had in the immediate cause of the Roman invasion will likewise sufficiently explain and account for the prominence with which he stood forward to oppose the landing of Cæsar.

The expedition of Caswallawn, which drained the country of 21,000 of its best men, following so soon after that of Urb ab Erin Luyddawg, must have left the inhabitants in a condition ill prepared to meet an invading army. Nevertheless a vigorous and determined resistance was made, and though Cæsar succeeded in effecting a landing, he could not penetrate far into the interior of the country; and, after a stay of only three weeks, he returned to his ships, and sailed back towards the coast of Gaul.

Of course Cæsar would not confess to an actual defeat, but, even by his own account, his descent was attended with very little success; whereas by that of the “Brûts,” he was completely routed in a battle, “in which the mould was drenched with blood, as it is when the south wind dissolves the snow on the coast of the sea.”⁴ This assertion is further confirmed by Lucan, who says of Cæsar, only a hundred years after the event, that

“He showed his frightened back to the sought-for Britons.”

³ Llywarch Prydydd y Moch, 1160–1220 alludes to the circumstance thus:—

“There has been Julius Cæsar, who sought Flur

From the sovereign of Britain, of meritorious course.”

⁴ Myv. Arch. ii. p. 175.

And Tacitus relates that Caractacus in haranguing his men before his final battle, "invoked the names of their ancestors, who had driven off the Dictator Cæsar;" a statement which seems to imply a belief on the part of the historian himself that the Roman expedition was a signal failure.

The "Bruts," as well as Nennius, mention another expedition which proved still more disastrous to the Romans; but, it is worthy of remark, there is not the least allusion to it in the *Commentaries*. The narrative would seem to have been derived from a purely indigenous source, as may be inferred from the manner in which Nennius has retained the original designation of the iron staves which were driven into the bed of the Thames in order to injure the ships of the enemy.⁵ Cæsar, indeed, refers to this submarine stockade in reference to his last descent; nevertheless, its existence or use on that occasion does not at all disprove its former application. On the contrary, from the signal success which attended it in the first instance, it is more than probable that the Britons would have resorted to it a second time, though not now, as appears from Cæsar, with equal success.

The Romans were not able on this occasion to make good a landing, and Caswallawn celebrated the victory which he obtained over them by a sumptuous feast, and the national games. During these it unfortunately happened that Hirlas, the generalissimo's nephew, was slain by Cyhylin, nephew to Avarwy, the son of Lludd. Fearing the issue, Avarwy retired with his nephew to his own territories, in the neighbourhood of London; his uncle followed and attacked him. Avarwy, having failed in obtaining an accommodation with Caswallawn, sent to invite over Cæsar to his assistance, promising at the same time his aid in subduing Britain to the Romans; but

⁵ "Quia jam dictus proconsul posuerat sudes ferreas, et semen bellicorum, quæ calcitramenta vocantur, id est *cethilocium*, in vada fluminis."—Cap. xv. *Ceth*, what is of a penetrating quality; *cethr*, a spike or large nail; *cethrawr*, a pike.

"Ef rhwygai a chethrai a chethrawr."—*Aneurin*.

Cæsar did not think fit to come to Britain on the mere professions of Avarwy, until he had sent his son and thirty-two sons of chieftains over to him as hostages. He then sailed over, and was joined by Avarwy, and their combined forces defeated Caswallawn. As King of Kent, he was enabled to favour the landing of Cæsar in the Isle of Thanet, and to contribute essentially to the victories he obtained. The Roman general ultimately agreed to a peace upon condition that a tribute of three thousand pounds of gold and silver should be paid annually by the Britons.

Such is the substance of the account which we have in the "Bruts" of the events that led to Cæsar's final success. The Triads corroborate the account, dwelling with bitter emphasis upon the treachery of Avarwy, which is held up to the execration of future ages:—

"There were three disgraceful men in the Isle of Britain; one of them was Avarwy, the son of Lludd, the son of Beli. It was he that first invited Julius Cæsar and the men of Rome over to this island, and caused a tribute of three thousand pounds of silver to be paid annually by this country to the Romans, in consequence of the contention of his uncle Caswallawn."⁶

"The three arrant traitors of the Isle of Britain; Avarwy, the son of Lludd ab Beli Mawr, who invited Julius Cæsar and the Romans into this island, and was the cause of the Roman usurpation; that is to say, he and his men countenanced the Romans, and received of them a present of gold and silver annually. It was owing to this that the men of this country were compelled to pay three thousand pieces of silver every year as tribute to the Romans, until the time of Owain, son of Maxen Wledig."⁷

"The three treacherous meetings of the Isle of Britain; the meeting of Avarwy, the son of Lludd, and the outlaws, who gave the Romans a landing-place in the Isle of Britain at the Point of Mein and Glas,⁸ and no more. The consequence was that the Romans won the Isle of Britain."⁹

"The three dishonourable counsels of the Isle of Britain; that a place be given to Julius Cæsar and the men of Rome to

⁶ Triad 6, Second Series. Triad 91, Second Series.

⁷ Triad 21, Third Series.

⁸ The narrow green point.

⁹ Triad 20, Third Series.

admit their horses at the Point of Min y Glas, in the Isle of Thanet; for from that the Cæsarians obtained room to invade the Isle of Britain, and to join the treason of Avarwy, the son of Lludd. So much was granted the Cæsarians, because the nation of the Cymry disdained to defend their country by any other means than the force of arms, and national bravery and courage, whereas they were not aware of the treacherous meeting of Avarwy, the son of Lludd, with the men of Rome.”¹

“Three men who, with their offspring, were consigned to infamy and dishonour, and could claim nought but the right of aliens; the first, Avarwy, the son of Lludd, who first invited the Romans over into this island in the train of their Emperor, Julius Cæsar, and gave them land in the Isle of Thanet.”²

Such is the strong language in which the Triads speak of him who was mainly instrumental in bringing this island under the dominion of Rome. And that there was disunion among the native tribes, which swelled the ranks of the enemy, and contributed to the subjugation of the land, is confirmed by Cæsar himself; but whether the Mandubratius of the *Commentaries* can be identified with Avarwy may perhaps be questioned. As the latter, however, is written Androgeus by the monkish writers, it is not unlikely that he was the same person with Androgorius, whom Orosius mentions as having surrendered the strongest city of the Trinobantes to Cæsar, and given him forty hostages.³ It must be remembered that Mandubratius is also styled King of the Trinobantes. But all this was confined to the south-eastern parts of the island, and did not immediately affect the Cymry. It was not until the reign of Claudius that their subjugation was really and earnestly attempted. The stoutest race among them, as indeed in all the island, were the Silurians. Tacitus calls them “the strong and fighting nation of the Silurians,” and observes, “the nation of the Silurians was changed neither by atrocity nor clemency;”⁴ statements fully confirmed by the evidence of native traditions, which we have already adduced.

¹ Triad 51.

² Triad 100.

³ Pauli Orosii Hist. lib. v. c. 22. Orosius flourished A.D. 417.

⁴ Tac. Julii Agric. Vita, cap. xvii.

But to cite such of the Silurian genealogy as covers the subject of this chapter :—

“ Bran, the son of Llyr, was a valiant king, who effected much good in repelling his enemies. On the death of his brothers without children, he left Siluria to his second son Caradog, and went to reside in Cornwall, where he permitted the Armoricans to remain, on condition of assisting him against the Romans ; which they did most manfully, and he vanquished that power. This Bran became Emperor of Britain ; but his other sons being dead, his son Caradog succeeded him to the government.

“ Caradog, the son of Bran, was a very puissant king ; and when the empire of Britain devolved on him, he went to Cornwall to reside, giving Siluria to his son Cyllin.”

The following observations, which occur under the name of Caradog, son of Arch, properly belong to the heroic son of Bran :—

“ This Caradog was the bravest and most renowned of any in the whole world, having evinced pre-eminent valour on all occasions. He vanquished the Romans in many battles ; but was, at last, overcome through treachery, and carried captive to Rome, whence he returned eventually to Cymru.”

Caradog was chosen general-in-chief of the combined forces of Britain, as Caswallawn had been before him, for the purpose of carrying on the war against the Romans ; and fully did the event prove the wisdom of the election. For nine long years did Caradog succeed in arresting the progress of all the power that Rome could bring against his country. The last battle he fought was in the land of the Ordovices ; the Romans were victorious, and took some members of his family prisoners, but he himself managed to escape to the queen of the Brigantes, only to be basely betrayed by her into the hands of Ostorius Scapula, who sent him in triumph to Rome.

This woman, whose name was Aregwedd Voeddawg,⁵ was a worthy daughter of Avarwy ab Lludd, who had previously, as we have just seen, betrayed the cause of his country. She was also married to a Roman, though she afterwards dishonoured her husband by falling in love with one of his servants. Her conduct towards

⁵ Tacitus calls her Cartismandua.

Caradog is branded in the Triads as one of "the three secret treasons of the Isle of Britain."⁶

Though the fall of Caradog, A.D. 51, was a grievous blow to the independence of the Silurians, they were not finally subjugated until the year 77. The people of North Wales seem to have submitted sooner.

J. WILLIAMS ab Ithel.

THE HISTORY OF ST. DAVID'S.¹

FEW countries contain so many objects of archæological interest, within so small a space, as the Principality of Wales. Monuments of many kinds, and of many ages, are scattered over its surface; and form striking, durable, and authentic memorials and exponents of the various periods of its past history. Primæval antiquities of the rude Druidic period; sculptured records of Roman dominion; dykes of Saxon times; the castellated architecture introduced by the Normans, and the ecclesiastical structures of the succeeding ages, all find homes in and around this mountain land,—all find places in the continuous stream of Cambrian story. These tangible monuments are, however, not the only time-marks we possess. The topography of Wales is equally historic; and many a local name is associated with a picturesque legend, or serves to perpetuate the memory of some social tragedy, or fatal battle-field. These, taken together with the great beauty of its mountain and river scenery,

⁶ Triad 22, Third Series.

¹ *The History and Antiquities of Saint David's.* By William Basil Jones, M.A., Fellow of University College; and Edward Augustus Freeman, M.A., late Fellow of Trinity College, Oxford. London: J. H. and J. Parker. Tenby: R. Mason. 1856.

Our readers will be pleased to observe that this is not an official Review, and that we do not consequently undertake to endorse all the views which it puts forth.—ED. CAMB. JOUR.

keep alive the fire of patriotism, attract and fix the attention of strangers, and serve both to evoke and gratify that veneration for antiquity, that love for the past, which, though probably modern, forms one of the most prominent æsthetical characteristics of our times. These objects of romantic interest abound in nearly all parts of the country ; the local nomenclature is almost everywhere significant ; its *cromlechs* and *carneddau* provoke an ever-recurring curiosity ; and over the whole country,

“ Each ivy'd arch, and pillar lone,
Plead haughtily for glories gone.”

But throughout the Principality, there is no one name more endearing to the unilingual Cymro than *Ty DDEWI*, or St. David's, no single district richer in grateful associations, or affording a greater concentration of objects archæologically interesting, than *MYNYW*, or Menevia.

Yet, inviting as was the topic, the History of St. David's had until now received but an inadequate share of attention, and had been but imperfectly related. Giraldus had described the circumstances of the Church in his own time ; but until Browne Willis, in the last century, published the narrative of an older writer, there was no respectable History of the Church and See. His work, which was necessarily meagre, has become so scarce as to be a bibliographical curiosity ; and is, therefore, out of the reach of the general reader. Manby's reprint of the work without acknowledgment gave it a wider circulation ; but even his work is comparatively unknown, and is disfigured by many literary faults, and many errors of historical criticism. A new history, suited to the exigencies and improved taste of our own time, was, therefore, much required ; and, fortunately, the labours of the authors were facilitated by two MS. collections, previously made for the same purpose, by Archdeacons Yardley and Payne, as well as by a number of other documents placed at their disposal by the Earl of Cawdor,

the Canons Residentiary of St. David's, and other gentlemen named in their preface.

Having collected these materials, and augmented them by their own researches and observations, the authors have produced a volume alike acceptable to archæologists and truly creditable to themselves, remarkable for the elegance of its typography and the beauty of its artistic illustrations, and as honourably distinguished by the excellence of its architectural descriptions, as by the soundness of its historical criticism. The literature, the science, and the art of the work, are all in admirable harmony with the dignity of the subject; and we cannot but feel grateful to Messrs. Jones and Freeman that Saint David and his Church are thus worthily presented to the reading public. The work is divided into seven chapters, with several appendices. The first chapter, entitled "General Description," treats of the geology and physical features of the country, the state of cultivation, the absence of woods, and the badness of the highways. All this is marked by knowledge, observation, and descriptive talent; and the following sketch of the approach to St. David's will be read with interest:—

"In order to prepare our readers for the description of St. David's itself, we will briefly detail the route by which the place is ordinarily reached, namely, from the neighbouring town of Haverfordwest. That town, at present one of the largest and most important in Wales, bears distinct marks of its foreign origin in its commanding position, the frowning battlements of its castle, the number of its churches, and the dialect of its inhabitants. Indeed, the surrounding country, constituting the ancient Earldom of Pembroke, as well in the two last mentioned characteristics, as in the number and magnificence of its military remains, bears the impress of foreign aggression and dominion. The very style of the parish churches, with their strong and lofty towers, appears to betoken that the worshippers sang 'the Lord's song in a strange land,' not as captives indeed, but as conquerors, yet as conquerors by no means secure from attacks and reprisals.

"It is from this district, thoroughly and completely feudalized, and if not altogether like England, certainly much less like Wales, that the approach is generally made to St. David's,

situated in a region as entirely Celtic as can well be conceived. The only marks of foreign influence in Dewisland are its magnificent ecclesiastical remains; and these, although they are in fact relics of external domination, are not so palpably so as the castles and walled towns which abound in the south of Pembroke-shire. After an uphill journey of six miles from Haverfordwest, the traveller approaches the last of these fortresses in Roch Castle, a solitary tower perched on an overhanging crag, from which it takes its name, and overlooking a deep valley which forms now, as of old, the boundary between the two nations. From this point the view is most extensive and magnificent. On turning back towards Haverfordwest, which appears in the middle distance, the eye ranges over a vast expanse of champain country, well tilled and wooded, dotted with villages and towers, and bounded on the south and east by the heights which overlook the Bristol Channel. To the north-east the distance is occupied by the long range of the Preseley mountains; and on the north, a high ridge of heath-clad hill stands out boldly in the foreground, terminated to the right by a singular group of columnar rocks. To the west lies the great bay of St. Bride's, for the most part intensely calm, and of the deepest blue. Right and left of it the land stretches out its long arms to the Atlantic, their extremities broken into multitudinous islands. Finally, the great peninsula of Dewisland is crested with the serrated ranges of Carn Llidi and Penbery, which stand out against the sky to the north-west.

"The position and arrangement of the rocks and islands is continually shifting as we advance in the direction of St. David's, whither the route from this point lies parallel with the shore, and accordingly, for the most part across a series of steep and narrow valleys, none of which are at all interesting, with the exception of the picturesque creek of Solva. After having advanced nearly four miles from the place last mentioned, the traveller finds himself descending a gentle declivity into something like a town, consisting chiefly of mean houses, a few of them thatched, and all of course whitewashed, and built so irregularly as scarcely to deserve the appellation of a street. Some of them advance to the road, others recede from it, many turn half away from it; some have court-yards in front, a few have gardens, but by far the majority have pigsties. On descending further, the street widens out into an open space, the centre of which is occupied by a mutilated cross. And then the upper part of a weather-beaten tower close at hand attracts the attention; the pinnacles hardly reach above the level of the eye, and the church to which it belongs is buried in a deep dell, immediately in front of the spectator.

"A steep and narrow lane, formerly bearing the name of Pit Street, but in these days ordinarily known as the 'Popples,' leads to the principal gate of the Close, flanked on the left hand by a semicircular bastion, and on the right by an extremely beautiful tower of an octagonal form, which will be described in its proper place. Upon passing the archway, and gaining a small wicket gate on the right hand, a wonderful prospect bursts upon the spectator, who comes suddenly in sight of the whole Close, the Cathedral lying immediately in front of him, the ruined Palace with its exquisite open parapet to the left, backed by a steep rising bank; and the sharp tops of Carn Llidi and Penbery in the distance."

A graphic description of the coast scenery then succeeds, and the chapter concludes with notices of the botany and natural history of the district.

The "Primæval Antiquities of Dewisland" form the subject of the second chapter, which opens with a statement of the order of progression, and an intimation of opinion on the debatable topic of cromlechau.

The parish of St. David's is remarkably rich in rocking stones, *meini hirion*, cromlechau, camps, "*cyttiau*," or warriors' huts, and ancient roads, both Roman and British; and the circumstance that so many ancient remains, of various kinds, are found together in this remote district, is worthy of consideration, however it may be explained. It may indicate that, before the dawn of history the district, might have possessed some importance now difficult to understand; or it may form one of an interesting series of facts which tend to show that the original inhabitants occupied the sea-shore; but, though this be conjectural, it requires no great amount of pre-science to conclude that the district is destined to grow in importance, and that these archæological remains will acquire additional value from the commercial capabilities of the neighbouring Haven of Milford. This chapter will deserve attentive consideration whenever the primæval remains are made the subject of distinct exposition; but for the present it will suffice to remark that all the remains above-named are minutely described, that the writers evidently lean to the sepulchral view of the

cromlech question, and that their observations furnish distinct and authoritative evidence of the fact, that the stones composing the cromlechau have not been brought from a distance, but closely correspond to the geological formation of the localities in which they are found.

In the volume under consideration, the Cathedral of St. David's forms the central fact; the third chapter, being an "Architectural Description of the Cathedral," introduces the principal subject of their work; and this description, with that of other structures, is continued in the three succeeding chapters respectively entitled, "Archæology and Heraldry of the Cathedral," "Architectural History of the Cathedral," "Subordinate Buildings and Minor Antiquities." These are all characterized by great ability, and by such an intimate, copious, and critical acquaintance with architectural science as we can readily admire, but will not pretend to review. We shall again have occasion to quote these chapters, but in the meantime pass on. The seventh and concluding division treats of the "General History of the Church and See," brings down the narrative from the time of St. David to our time, and discusses largely and minutely the constitution of the chapter, and other branches of the principal subject. Here we are on more familiar ground, and may express ourselves with greater confidence. The writer of this chapter has brought to his work all the qualifications required by his subject. He has uniformly chosen and followed the best authorities, spared no pains to ascertain all that can now be known, and is generally judicious in his criticisms, and just in his conclusions. If he errs, it is on the side of historical scepticism; but as independence of spirit is so rarely displayed in the treatment of Cambrian story, this is rather a hopeful tendency to be encouraged, than a fault to be reprovèd. In some points of the narrative, such as the notices of Bishops Farrar and Richard Davies, further detail would have been acceptable; and once or twice we noticed an acerbity of expression, where the subject would have admitted of more mellifluous phraseology. With these

slight qualifications, which the general merit of the narrative alone induces us to make, this chapter has all the excellencies that could have been desired. The account of the struggles of Giraldus would have admitted of a closer identification with national feeling, and of the warmer colouring given to it by the late M. Augustin Thierry; but this is a question of interpretation, and admits of a difference of opinion. The facts are all faithfully stated, and the narrative generally is full, accurate, and conscientious; and is well calculated to confirm and extend the reputation of its author.

Without impugning the order of treatment pursued by Messrs. Jones and Freeman, which with their views and predilections was the only one of which the subject admitted, we shall adopt a different arrangement in the sequence of this article. They treat of the Church and the See: we shall treat of the See and the Church.

In the middle ages, *Ty Ddewi* was the object of a profound and peculiar veneration, which it is now difficult to understand, without an intimate acquaintance with the state of religious feeling prevalent throughout the civilized world at that time. Pilgrimages were then thought to be acts of the highest merit; and the salvation of souls was often thought to depend upon visits to holy places, and upon oblations at sacred shrines. Chaucer has immortalized the pilgrimages to Canterbury; but St. David's to the Cymry, was more than Canterbury to English people. It was to the Cymry, and many others, what Jerusalem was to the Jews, Mecca to the Mahometans, and Rome to Roman Catholics. One pilgrimage to Rome was held to sanctify a life; but, after the canonization of David by Pope Calixtus, two visits to his shrine were held to be equally efficacious:—

“Roma semel quantum, bis dat Menevia tantum.”

A visit to the holy sepulchre at Jerusalem obtained for the pilgrim the assurance of eternal felicity: three journeys to Menevia were equally meritorious, and obtained for the pilgrim ready admission to the glorious company

of the saints made perfect. This virtue has departed from the place in our degenerate days ; but it will be of interest to trace the growth of such a profound religious feeling.

The early history of British Christianity is involved in very great obscurity. Attempts have recently² been made to show that the Gospel was introduced by the family of Caractacus, returning from imprisonment at Rome ; but the assumptions on which this view rests are all known to be erroneous. The release of such a captive as Caractacus would have been at variance with the jealous spirit of Roman policy ; the silence of Tacitus³ strengthens this inference ; and a recently discovered fragment of Dion Cassius conclusively affirms that Caractacus with his wife and children remained in Italy,⁴ so that in reality the release of that celebrated chieftain was conditional, and that neither he nor any member of his family ever returned to this island.⁵ He was the son of Cuno-belinus,⁶ Prince of the Trinobantes ; and his affiliation to

² Not so recently. Our correspondent will find abundant allusions to the event in the Genealogy of the Saints, as well as in the Historical Triads. The latter are known to have been extant in their present form about the middle of the twelfth century, and probably the origin of some of them may be traced to the sixth or seventh century.—ED. CAMB. JOUR.

³ But Tacitus expressly says that he was both pardoned and released. Lib. xii. c. 37.—ED. CAMB. JOUR.

⁴ The introduction of Christianity is attributed to Bran, the father of Caractacus.—ED. CAMB. JOUR.

⁵ As this fragment has never been made available in any British history, it is here subjoined in Petrie's translation :—"Caractacus, one of the British leaders, being captured, was brought to Rome, and Claudius, wearing his imperial robes, brought him to the tribunal. He obtained his pardon, and with his wife and children remained in Italy. Once when perambulating the city, and observing its extent, and the splendour of the houses, 'Why,' said he, 'do you who possess such numerous and durable edifices, covet our humble habitations ?'" The Greek original is given in Cardinal Mai's *Collection of Excerpta*, ii. p. 208, Rome 1827, and in the *Monumenta Historica Britannica*, p. xcvi. ; but does not appear in Dr. Giles' surreptitious publication of a portion of the same materials, in his *History of the Ancient Britons*, 2 vols.

⁶ It is much more likely that the natives should be better acquainted

Bran ap Llyr is simply a genealogical mistake. The assertion of Tertullian that the Gospel was known here in the second century may probably be accepted; and it is possible that the British King Lucius might have been instrumental in causing the establishment of Christianity in some part of the island, though there are difficulties in arriving at the consolatory assurance that the Principality first received the glad tidings of saving truth. The assertion of Chrysostom that the Britons celebrated "In the beginning was the word" in their own tongue, would be very acceptable, were it less rhetorical and liable to suspicion; but the unsupported testimony of that distinguished churchman, living, as he did, at the other extremity of Europe, will scarcely suffice to countenance the inference of Lappenberg, that the Britons had "the Word of God" in their own language so early as the fourth century.⁷ That Christianity flourished in Britain and Ireland, before the arrival of Augustine, cannot admit of any reasonable doubt; but its progress was slow, and it encountered many obstacles in its progress, both from the Roman governors of this island, and from the heathenism of the natives themselves. Druidism, judging from the massacre in Anglesey, and the analogy of the imperial policy in Gaul, was rigidly suppressed by the Romans. Apollinarian mysticism, or some such form of fire worship, took its place, and divided the suffrages of the Britons for several centuries. The numerous inscriptions to Belitucadrus attest the prevalence of this kind of worship; and its ascendancy in the northern parts of the island continued until the battle of Arderydd, in 577 A.D. The bards of the sixth century were divided into two classes, Christian and Apollinarian; Merddin

with the parentage of Caractacus than a foreigner, living two hundred years after his time. Dion Cassius probably concluded that Caractacus was the son of Cunobelinus, from the fact, recorded in the Triads, that the subjects or dependants of Cynfelyn (Cunobelinus) fought under the leadership of Caractacus. See Triad 79.—ED. CAMB. JOUR.

⁷ Chrysost. Opera. Ed. Saville, viii. p. iii. Lappenberg Hist. Eng. i. 64.

and Aneurin were partisans of the old religion,⁸ and it is evident that this retained a considerable hold upon the national mind in the sixth century, both from the poems of the bards, and the invectives of Gildas. In the southern parts, in both Cambria and Lloegria, the conflict had terminated in the triumph of Christianity; but it is probable that here, as in the north, there were partisans of the old religion still remaining.

It was at this juncture in the religious history of Western Britain, that St. David appeared upon the scene, and took part in the public affairs. The date of his birth has been acutely discussed by the authors of this history, but remains uncertain. David was the offspring of Sandde Bryd Angel, or Xanthus with the angelic visage, and Non, the daughter of Cynyr, of Caer Gawch; and may have been born where St. Nun's Chapel stood, on the shore of St. Bride's Bay. He appears to have been brought up at Henvynyw, Cardiganshire, is said to have been baptised by a Bishop Elvi, and to have studied at Whitland, Caermarthenshire, under Paulinus, a reputed pupil of St. Germanus, and one of the great teachers of that day. He then began to preach, settled himself in the neighbourhood of his cousin Gweslan, in the district then called "Rhos terra," otherwise, "Vallis Rosina," where Teilo, Aidan, and Ishmael became his earliest pupils. He was hindered in his labours, and in his efforts to build a monastic institution, by Boia, a Gaelic chieftain, whose name is perpetuated in Clegyr Foia; but he ultimately triumphed, and his subsequent fame drew towards him many pupils, afterwards destined to found churches in other places. Having attended a synod on the banks of Brevi, a tributary to the Teifi, in A.D. 565, he distinguished himself by his eloquence, in a disputation against Pelagian or other heretics, so that the meeting was thence called the Synod of Victory. Then, or about that time, the Abbot David was elected Bishop of Menevia. It was at a later period, at the Synod

⁸ That is, as far as it was consistent with Christianity. See *Gododin*, and *Iolo MSS.* p. 79.—ED. CAMB. JOUR.

of Caerleon, in 601, that he seems to have succeeded, assuming the truth of that statement, to the ecclesiastical primacy of South Wales, vacated by the retirement of Dubricius to Bardsey; and "on the calends of March, in the same year, he sang *Nunc Dimittis*, and fell asleep, full of years and merits."

To these simple facts, tradition and monkish hagiologists added many fictitious embellishments, which, with a profanity frequent among these biographers, were drawn for the most part from Holy Writ. He was said to have been born of a virgin, to have had a Herod in a neighbouring chief, an Isaiah in St. Patrick, and a John the Baptist in St. Gildas. Miracles of various kinds, but nearly all of the usual hagiologic type, attended his birth and his life; like the Apostles, he went about healing the sick, and establishing churches; and he visited Jerusalem, to receive consecration from the purest source, according to the notions of the ninth and tenth centuries. Nor was the dignity of earthly parentage wanting to exalt the character of the national saint. He must have been born before the Cuneddian migration, which we take to be a historic fact of the middle of the sixth century;⁹ but, as the Cambrian princes of the tenth and succeeding centuries traced their genealogy to that source, it was thought proper to make Sandde the son, or grandson, of Ceredig ab Cunedda, who gave his name to Ceredigion. It is difficult to determine the exact line where the truth ends, and the fiction begins; and it is possible that some statements, considered to be legendary, may have had some slight foundation in fact. One legend, that of "the two oxen of Dewi," has a home-sprung appearance, though it has assumed various forms. In the oxen of Hu, drawing out the *Avanc*, the Cambrian form of the Lernean *Hydra*, from a lake, we have a fusion of two legends; but in the simple form, given by Gwynvardd Brycheiniog, as that of two oxen which conveyed bells

⁹ According to Cymric accounts, he was born after the Cuneddian migration.—ED. CAMB. JOUR.

to Brecknockian churches, it is not improbable that the legend may have some truth.

Leaving these probabilities, it is ascertained that there were two synods in 565 and 601; that David was Bishop of Muni, Mynyw, or Menevia; that he died in the latter year; that he had achieved sufficient consideration to be specially commemorated in the *Annales Cambriæ*; and that he had made a deep and lasting impression upon the minds of his countrymen. The church and bishopric thus founded by him grew in the veneration of his countrymen, and even at the present day is named with much of the ancient reverence; but its early history is involved in great obscurity. In 645, and again in 810, St. David's was burnt; and as, in the former instance, at least, it was burnt by an invading army, the statement establishes the fact that forty-four years after David's death, there was a *cænobium* known by his name. David is said to have been succeeded in the Archbishopric by Cenauc, or Cynog, of Llanbadarn, who died in 606, and afterwards by Teilo, Bishop of Llandaff. A list of the Bishops of Menevia, who succeeded Teilo, is given by Giraldus; but, on the ground that the existence of these reputed bishops is not proved by any contemporary authority, it is omitted by Messrs. Jones and Freeman. Yet, as several of the names are connected with the churches of the district, as Ceneu with Llangeneu, and Morwal with Dinmorvael, it is not improbable that several of the names may be authentic. The successors of David, Cenauc, and Teilo, are said to have been Ceneu, Morwal, Haerunen, Elwaed, Gurnuen, *Lendivord*, Gorwysc, Gogan, Cleauc, Anian, *Elvoed*, Ethelman, Elauc, Malscoed, and Sadwrnfen. Lendivord looks like Llunwerth; and Elvoed is certainly a mistake for Elvod, Archbishop of Gwynedd, who died in 809; but in respect of Sadwrnfen, Giraldus is supported by the *Annales Cambriæ*, which place his death in 831. Between that bishop and Nobis, Giraldus places Catellus and Sulhaithnai; the Chronicles are silent, but a *hiatus* of ten years countenances his assertions. Nobis succeeded in

840, and held the see until 873, when we read that "Nobis episcopus et Mouric moriuntur;" but *Brut y Tywysogion*, taking Mouric, or Meyrick, to be the bishop's name, and *nobis* to be an epithet, has omitted the latter name, and given his episcopate to a "Meuric the Noble" of its own creation.

The episcopate of Nobis brought St. David's under the influence of the West Saxons; the sons of Rodri, at the close of the ninth century, oppressed Hyveidd, son of Bledri, King of Dyved; and he, though himself an oppressor of the church of St. David's, sought the protection of King Alfred. It was probably at this period, and through this connection, that the learning of Asser became known to that monarch, and that St. David's received the substantial benefit of his protection; and the fact that he selected one of his instructors therefrom, is, as the authors properly remark, a proof that the sacred fire of learning still burned in this remote corner of the world, even in a period so barbarous and turbulent. In 874, Nobis was succeeded by Lhunwerth, who was consecrated by Æthelred, Archbishop of Canterbury, and who had thus submitted to the authority of the Saxon primate, though it is probable that the subjection was but temporary.

It is at this point that the Geraldine list of bishops, as well as that of Godwin, present the most startling divergence from the Cambrian annals. Giraldus interposes seven bishops between Nobis and Lhunwerth, namely, Etwal, Asser, Arthuael, Sampson, Ruelin, Rodherch, Elguin; but, omitting Asser, it is clear that these names are interpolated to sustain the archiepiscopal pretensions of a later date. The author rightly concluded that this Samson was the Bishop of Dol, in Brittany, in the sixth century, and is fully justified in sending them to "the Paradise of Fools," from whence they came; but as three of them, *i.e.*, Etwal, Arthuael, and Samson, came from Samson's Cross, at Llantwit Major, it would perhaps have been better to have remitted them thither. Asser, however, stands in a different position; his learning reflected

so much lustre upon St. David's, and upon the Principality, that we would willingly have had him die Bishop of Menevia, if not "Archbishop of the Isle of Britain;" and, until the perusal of this work, it was the general persuasion that he had concluded his career in his own country; but, on examining the arguments on the other side, we find the case stronger than they have made it.¹ They show that he signed charters of Edward the Elder, as late as 904, and forcibly suggest that the interval between that date and his death, leaves but little room for his supposed translation to St. David's; but they place his death too early. *Brut y Saeson*, it is true, places it in 906; but the *Annales Cambriæ* place it in 908; and the chronology of that document is generally two or three years earlier than that of the *Saxon Chronicle*. It is so in this instance. Asser signed a charter of a date probably later than 904 (*Mon. Hist. Brit.* pref. 78); and died, to all appearance, while he was Bishop of Sherbourne, as the *Saxon Chronicle* records his death in these terms:—

"910.—And, after that, Bishop Asser died: he was Bishop of Shireburne."

The episcopate of Llunwerth, or Lambert, was coincident with the reign of Howel Dda, or the Good; and it is probable that he might have had some share in inspiring that monarch to frame the code of laws which has endeared his name to the Cymry. This bishop, with Mordav, Bishop of Bangor, Chebur, Bishop of St. Asaph, and Blegored, Archdeacon of Llandaff, accompanied Howel to Rome, to get the laws sanctioned by Pope Anastatius;² and he died in 944, six years before King

¹ The Rev. Thomas Price, *Hanes Cymru*, p. 465, had anticipated this criticism; but the historians were probably unconscious of this fact.

² The date of this event is undetermined. The Laws (Owen, i. 343) place it in 914, which corresponds to the rule of Anastatius; but *Brut y Saeson* places it in 926, and the *Annales Cambriæ* in 928. There is a similar variation of two years respecting the deaths of Lambert and Howel. The dates of the *Annales* are probably the most correct.

Howel. The length of his episcopate (874 to 944) suggested the possibility of some error; and the insertion of "Martin," as a bishop of Menevia, in 926, in the *Book of Aberpergwm*, improperly called, *The Chronicle of Caradoc*, countenances the assumption; but though an episcopate of seventy years was unusual, there is no sufficient ground for the supposition of any mistake.

Eneuris, Rhydderch, Morgeneu, Morgannuc, Erwyn, Tramerin, Joseph, and Bleidud, followed each other in rapid succession; but, beyond the inference that the early bishops were vegetarians, drawn from the violation of the ascetic rule by Morgeneu, the list presents no remarkable feature. In the interval between 946 and 1071, the church suffered much from the assaults of the Danes, who plundered it repeatedly, in 982, 988, 993, 999, and 1071. At the latter date, Sulien succeeded to the see, revived the lustre of Menevian learning, and is commemorated as "the wisest of the Britons." He resigned his see in 1076, when he was succeeded by Abraham; but, in 1078, Menevia was again devastated by the Danes, and Abraham slain; and, at the urgent entreaty of the people, Sulien again resumed the see. He held it altogether for twelve years, had the honour of receiving William the Conqueror as a pilgrim to the shrine of St. David, and left behind him three sons, two of whom were elected bishops of Menevia, and the third, Ieuan, wrote a biography of his parent in Latin hexameter verse. Rhyddmarch succeeded his father in 1088, when Menevia was despoiled by the Danes for the last time, became the first biographer of St. David, and, "saving his father, was accounted the godliest, wisest, and greatest clerke" that had been in Wales for many years. Wilfrid, or Geoffrey, followed him in 1096, but became involved in troubles, both with the Normans, who were now making encroachments in Dyved, and with Anselm, the Archbishop of Canterbury. Upon his death, in 1115, the clergy of St. David's elected Daniel, the son of Sulien, to be his successor; but King Henry II., who had already placed foreign bishops in the sees of Bangor

and Llandaff, determined to confer that dignity upon a Norman. Bernard became Bishop of St. David's; Daniel retired to Powys; and the last remnant of the independence of the British Church was sacrificed to Norman ambition.

The influence of the Norman kings prevailed, thenceforth, in the appointment of the Bishops of St. David's; but on the election, by the chapter, of Gerald de Barry, or Giraldus Cambrensis, to become the successor of David Fitzgerald, and of Bernard, in 1176, a vigorous effort was made to assert and maintain the independence of Menevia. The struggles between Giraldus and the Norman kings form stirring episodes in the history of the church, and are related with all becoming fullness and candour in this work. A little warmer colouring, as already suggested, would have been acceptable; but as it is, the narrative forms an animated piece of historical writing, affords a fair representation of the facts, and, did its length admit of quotation, would form a favourable illustration of the ability displayed in the "General History." The choice ultimately fell upon Peter de Leiâ, and afterwards, at his death, upon Geoffrey de Henelawe, Prior of Llanthony, who was elected November 10, 1203; and Giraldus, taking solace in literary pursuits, is supposed to have died in 1219, in the 74th year of his age.

In 1215 the canons, availing themselves of a temporary freedom of election, nominated a thorough Cymro, Iorwerth, Abbot of Talley, to the exclusion of Giraldus, who charged the canons with having elected their own countryman, in order to be indulged in certain national practices, such as marriage, in which the Cambrian clergy differed from the usages of the Roman Church. But as the authors remark,—

"The fact that the earliest statutes for the government of the Cathedral, now extant, are due to this episcopate, and that an important step was taken at this time in the development of its constitution, seems to prove that Iorwerth was a more vigilant pastor than had been altogether anticipated."

The present historians note three marked periods in the annals of the Church, from 1215 to 1536,—from

the accession of Bishop Iorwerth to the death of Bishop Rawlins, viz.,—1st, 1215 to 1280; 2nd, 1280 to 1414; 3rd, 1414 to 1536.³ During the first period the see was occupied by four prelates, more or less connected with the country, viz., Iorwerth, Anselm, Thomas Wallensis, and Richard de Carew, all of whom were sedulous in their attention to their duties; but were not otherwise remarkable. The second period comprises the episcopates of ten prelates of higher reputation, viz., Thomas Beck, David Martyn, Henry Gower, John Thoresby, Reginald Brian, Thomas Fastolf, Adam Houghton, John Gilbert, Guy de Mone, and Henry Chicheley. And the consideration acquired by the see at this time is forcibly described in the work before us:—

“The second era closes with the translation of Chicheley. Of the ten prelates included in it one is said to have been a Cardinal, two became Archbishops; two, perhaps three, held the office of Lord Chancellor, three that of Lord Treasurer, two of them more than once; three were keepers of the Privy Seal, one was Master of the Rolls; three were Chancellors of the University of Oxford. All but two held distinguished civil positions of one kind or another; most of them are among the principal benefactors of their church and diocese; more than one have a historical reputation. It is evident that the see, from some cause or other, was regarded as one of the highest ecclesiastical positions in the realm; and it would seem, among other things, that its endowments had considerably increased in value since the time that Giraldus regarded it as unworthy of his acceptance in a pecuniary point of view, and even since the days of Thomas Wallensis, when it was considered, according to Browne Willis, ‘a miserable poor thing.’ This supposition is confirmed by the fact of Bishop Gilbert’s translation hither from Bangor and Hereford. During the same period two translations only took place from St. David’s to any suffragan see, and one of those was occasioned by the removal of a prelate, previously translated thence, to an archbishopric.”

The third interval of 122 years was filled up by fourteen bishops, none of whom, with perhaps one exception, acquired any general celebrity. Fortune frowned upon the Cymry at this time; the interval commences at the

³ By some oversight, 1523, the year of Rawlin’s accession, is given at pp. 296, 7, as that of his death.

time when the insurrection of Owen Glyndwr was suppressed; and the fortunes of the see declined with the spirit of the nation. The biographies of all these bishops, so far as they connect themselves with the see, are given at some length; and an elaborate account of the constitution of the chapter, replete with minute details, and drawn up with evident care, completes the history of the church up to the time of the Reformation.

From that time to a recent period, from Barlow to the late Bishop Burgess, the see was occupied by thirty-six bishops; but the larger number of these have left but few memorials of their names; and the historian will be content to pass them over in silence. The names of Barlow, Farrar, and Laud, may arrest attention; the first, on account of the injuries done to the Cathedral; the second, as one of the victims of the Marian persecution, burnt at Caermarthen in 1555; and the third, as one of the most intolerant persecutors known in the religious history of England.⁴ But the mind dwells with greater complacency on the names of Richard Davies, Adam Ottley, Lowth, Horsley, and Burgess. The first is gratefully remembered for his services in the translation of the Bible, and the latter as the originator of several "important measures of improvement, which have been developed and have borne fruit under the government of his successors." He was succeeded in 1825, by Bishop Jenkinson; and the latter, on his death in 1839, was followed by the present occupant of the see, who nobly closes the long series of the illustrious successors of St. David, and furnishes *Ty Ddewi* with strong additional claims to the respect and veneration of the Cymry. Davies, Lowth, and Horsley have a successor worthy of their fame in Bishop Thirlwall; and it is to be hoped that his life may long be spared to literature, to religion, and to the see of St. David's, and that the Principality of Wales may long continue to share the lustre of his historic fame.

⁴ Different men have different minds; accordingly, historians vary considerably as to the character of Laud.—ED. CAMB. JOUR.

A dissertation on the general state of the Cathedral, from the Reformation to the present time, concludes the work, and appropriately closes the narrative which has served as our guide in this meagre outline of the past history of the see. For fuller details,—for, as it were, the flesh and life-blood which envelopes these dry bones,—we must refer the reader to the work itself; but, in parting with the writer of this portion, we have to tender him our grateful acknowledgments for this able and impartial chapter in our provincial history.

We may now revert to the history of the church. In four able chapters the subject is discussed in all its bearings; and, so far as we are able to discern, the writers have left but little, if anything, to be desired. These portions of the work enable us more easily to give illustrative quotations; and we shall therefore introduce the prominent architectural features of the church in the words of the authors themselves. The descriptive account of the approach to St. David's may now be recalled; and, in continuation thereof, we present the following description of the Cathedral in its external aspect, which is also pictorially represented in the accompanying engraving:—

“The peculiar position of St. David's Cathedral necessarily hinders it from being at all a prominent object in any distant view. Lying in a deep hollow immediately below the town, from most points of view the body of the church is hardly visible, the upper part of the tower alone indicating its existence. And consequently even the tower itself is not seen to the same distance, nor does it form the same central point in the landscape, as is the case with those churches which possess a greater advantage of position. Yet the situation of this Cathedral can hardly be esteemed a disadvantage. It seems almost essential to the general idea of the place that the church and its surrounding buildings should be hardly discernible until the spectator has approached quite close to them. This circumstance certainly tends to increase the general feeling of wonder which the whole aspect of the place excites. The character of St. David's is altogether unique, unless Llandaff may be allowed to approach it in a very inferior degree. Both agree in being Cathedral Churches whose surrounding cities claim no higher rank than that of mere villages. But Llandaff, a fabric on the whole far

less striking than St. David's, and still more deficient in the vast extent of episcopal and collegiate buildings which go so far to produce the general effect of the latter, has nothing of the strangely awful character derived from the position of St. David's. The richer character of the country round, the neighbourhood of a large and busy town, take off much from the wild majesty which is so distinctive of St. David's. Without the utter desolation of the surrounding country, and the entire separation from all traces of man besides its own narrow world, a large portion of the stern charm of 'ancient Menevia' would be completely lost. The effect of Llandaff is a mixture of that of a ruined abbey and that of an ordinary parish church. St. David's, standing erect amid desolation, alike in its fabric and its establishment, decayed but not dead, neglected but never entirely forsaken, still remaining in a corner of the world, with its services uninterrupted in the coldest times, its ecclesiastical establishment comparatively untouched, is, more than any other spot, a link between the present and the past; nowhere has the present so firm and true a hold upon the past. Ruin and desolation speak of what has been, but not ruin and desolation alone: it still lives its old life, however feebly; all is uninterrupted retention, without change or restoration: the light first kindled by its original patriarch may have often shone but feebly in the darkness, may even now only glimmer in the socket, but it still remains one and unextinguished; it has never at any moment required to be rekindled from any new or extraneous source.

"Nothing can be more striking than the sudden descent from the mean streets of the decayed village upon the magnificent remains of ecclesiastical splendour which lie below. Passing through the strong gateway of the Close, already mentioned, and hereafter to be more fully described, the spectator at once beholds the whole length of the Cathedral stretched immediately at his feet, backed to the west by the superb ruins of the episcopal palace, and with the bleak and strongly marked hills which impart so much character to the general prospect rising behind the main fabric. This is undoubtedly the most striking view to be obtained on a first approach by daylight. The view from the north-east has its advantages, as it exhibits more varied grouping by taking in the noble ruins of St. Mary's College and the tall pile of the chapter-house and the buildings connected with it; but this aspect does not in the same manner take in the whole church, and it requires the spectator to go round some part of the building to reach it, so that it can never be a first impression. A more extensive view from a higher point in the same direction takes in the palace and a large portion of the Cathedral; but even this does not give the whole length of the latter; and though

it may be a first approach, it is not likely to be so. The other most usual approach, from the south-west, is, what certainly nothing else about St. David's is, decidedly common-place; as it brings into prominence only the least striking and beautiful features of the church, though introducing by far the best opportunity for a general view of the palace. But the most impressive time and point from which the Cathedral can be viewed is from the north-west by moonlight; none other so strongly brings out the strange mixture of past and present, the sort of 'life-in-death' of the whole scene. Besides the usual character of vast buildings seen under such circumstances, there are several points which render this part of the church peculiarly adapted for inspection at such a time. Architecturally speaking, it is the worst and meanest aspect of the Cathedral itself, although a noble one indeed for the College ruins. The chief features are the modern west front, and the north side of the nave, in itself the poorest portion of the church, and which, at a later period, has had its falling walls supported by vast and uncouth props of masonry. But night throws its pall over the technical deficiencies even of Nash himself, and brings out the real grandeur and solidity of outline which cannot be denied to his otherwise hideous composition; while the effect of vastness and rugged majesty imparted to the dark irregular masses of the supporting buttresses effectually removes any ill-will which they may have incurred by day. To the east the view is shut in—which adds greatly to the effect—by the north transept and some portions of the College buildings, the central tower, now no longer an object either for constructive or æsthetical criticism, rising commandingly above them; while the group is finished to the north by the tall shell of the College Chapel, the lack of tracery not now so keenly felt in its large windows, and its slender tower assuming a dignity which it does not possess by day; the whole, by its wonderful intermixture of ruined with perfect buildings, and the bold and striking character of its outlines, producing an effect which fabrics of far greater architectural magnificence cannot in any degree rival. Salisbury by moonlight is yet more graceful and lovely, Winchester more grand and awful, than either is by day; but they cannot at all compete with the strange and unique charm of St. David's. They are still buildings, palpably and unmistakably the works of man, and suggesting only the ideas naturally raised by the noblest of his productions; but St. David's almost assumes the character of a work of nature; the thoughts of man and his works, even the visions of fallen state and glory, are well nigh lost in the forms of the scene itself, hardly less than in gazing on the wild cliffs from whence its materials were first

hewn, and whose spirit they would seem, even when wrought by the hand of man, to have refused utterly to cast away."

The exterior, however, but very inadequately represents the architectural beauties of the structure; and obvious reasons for this are pointed out in the work before us:—

"But viewing the building more directly as a work of art, it must be confessed that externally this Cathedral presents no great display of architectural magnificence. This indeed is only the natural and necessary result of its position: exposed as the church constantly is to the blasts of the ocean, external ornament would have been worse than useless; the decoration, therefore, which on the outside could only have had the effect of presenting decay in its least pleasing form, is wisely confined to the interior. The church is, in point of size, one of the second order, that is as compared with English buildings, for among existing Welsh churches, it is altogether without a competitor; as Llandaff, the only one which at all approaches it in size, though fully equal to St. David's in the architectural merit of its several parts, is not conceived so strictly on the genuine cathedral type.

"Perhaps there is no church of the same size which exhibits that type so thoroughly developed in every respect, except one which has no influence on its external appearance. In point of complication of ground-plan it ranks with—perhaps surpasses—Winchester or St. Alban's; and the profusion of chapels and surrounding buildings has the advantage of restoring that varied and picturesque effect which might otherwise have been lost by the absence of any high-pitched roof. Besides the ordinary parts of a cruciform church, a succession of three chapels of inferior height is added to the east end of the choir, and the aisles of the latter are continued along them during a great portion of their extent. To the east face of the north transept is attached a lofty building of three stages, containing the chapter-house and other apartments. This erection, which is, excepting of course the tower, the highest portion of the whole pile, naturally forms the most prominent feature in the eastern view, and imparts much variety and singularity to the outline. And as this same transept, at present at least, is connected with the ruined chapel of St. Mary's College, another extensive range is added to the main fabric, from which it can hardly be considered as architecturally distinct."

THOMAS STEPHENS.

Merthyr Tydvil, May, 1856.

(To be continued.)

M A E L G W N ' S E N E M Y .

By LADY MARSHALL.

(Continued from page 73.)

MAELGWN is in his hall enthroned—
 His hall that looks across the sea—
 Six realms that his dominion owned
 Sent homage on the duteous knee.

When heard was every embassy,
 And many a suitor, great and small,
 A woman bent 'neath rags and age
 Came tottering up the princely hall.

Some broken accents from her dropped,
 But what their purport none could tell,
 And as before the king she stopped,
 Not on her knees, but *dead* she fell.

Then over Maelgwn came a change,
 As down he looked upon the dead :
 Quoth he, " What means this woman strange,
 And stranger thing that she hath said ?"

Then swore they all they ne'er before
 Had seen her face, and none had heard
 Of what she muttered on the floor,
 As down she dropped, a single word.

" Nay," cried Maelgwn, " her accents fell
 And that astounding thing revealed,
 To me as loud and clear as bell
 To prayer, or trumpet calls to field.

" And this it was—' A thing shall rise
 From out of Morfa Rhianedd,
 With yellow hair and yellow eyes,
 And swallow Maelgwn Gwynedd !' "

Then looked the attendants each on each,
 Though much amazed, they dared not smile—
 No sound distinct they heard of speech,
 And mused what could the king beguile.

Maelgwn is kneeling on the ground,
Before the holy altar stair,—
His side unsworded—head uncrowned—
His hands uplifted—lips in prayer.

The vanquisher of man and beast,
In this, the sanctuary, flies
His sole unconquered foe—the *Pest*,
Which from Rhianedd Marsh took rise.

He thought in sacred solitude
From contact foul to keep aloof :
On pain of death must none intrude—
His scanty meal comes through the roof.

And when the march of Death was o'er,
And all the region round was well,
As sign that he might ope his door,
He gave command to ring a bell.

Three months the pestilence hath raged :
With old and young—with great and small,
Hath Death the fearful battle waged,
And come victorious off with all.

Lo ! widowed spouses—childless sires—
Ungathered harvests—lands unheired—
Deserted halls—extinguished fires
Attest the Power that never spared.

At every hour—by night—by day—
At work—at rest—at board—at prayer—
Within the home and by the way,
No time—no place—but Death is there !

The Bride before the altar bends—
And half her plighted vows are made,
When, lo ! the missioned bolt descends,
Upon her young and rose-crowned head !

Unconscious infants at the breast
Of their dead mothers sleeping lay ;
While on the other side would feast
Some loathsome bird or beast of prey.

But even Death's devouring jaws
Must be obedient, more or less,
To Nature's universal laws
Which make fatigue succeed excess.

The spectre gasps—his banquet o'er—
The stifling vapours of the fen
Cool airs have driven from the shore,
And health restored to beasts and men.

And now Maelgwn's deputed chief
Prepares the joyful peal to ring,
Whose signal shall convey relief
To all, and freedom to the king.

Out rolled the volumes of sweet sound,
With musical announcement fraught—
And every rock, with glad rebound,
Sent on the message as 'twas caught.

Shore answered shore—deep answered deep—
Llanrhos the welcome key-note gave,
And from Rhiwledn's iron steep
It thrilled to Trillo's chapel cave.

Forth came the hermit from his cell—
Away the scourging briar cast,
Hailing the message of the bell,
As fruits of penance, prayer and fast.

It seemed to say, "Maelgwn, come out,
Unite with heart and voice to swell
The rapturous universal shout ;
Lo ! Death's appeased, and all is well."

A group assembled round the church,
Of every kindred and degree—
To Maelgwn, issuing from the porch,
That they might bend the duteous knee.

They listened at the vaulted door
To hear the grating of the lock,
Or footstep on the echoing floor,
But silence seemed their hopes to mock.

At length, in consternation, all,
The bossy portal's hinge they forced,
And there a sight that did appal
The stoutest heart, upon them burst.

Maelgwn was on the door-step laid—
Clenched in his hand the ponderous key—
As if the pest had struck him dead
While making an attempt to flee.

But, what a semblance of a king—
 The vanquisher of beasts and men—
 Was that forlorn, disfigured thing
 That met their startled vision then.

His figure, once so strong and straight,
 Was worn and bent by lengthened fast,
 For armour bright, or robe of state
 A sack-cloth shred was o'er him cast.

His head down o'er the threshold hung,
 Wide did his yellow eye-balls stare ;
 Through his clenched teeth was stretched his tongue,
 And on it grew long yellow hair.

Thus by mysterious augury
 Was Maelgwn Gwynedd followed,
 And by his Yellow Enemy,
 The fen-born PEST, was swallowed.

NOTES.

Maelgwn Gwynedd was the son of Caswallawn Law Hir (Long Handed), a celebrated King of the Britons. He succeeded his father as King of Gwynedd (North Wales), in 517, and was elected Sovereign of the Britons in 546, on the death of Gwrtheyyr. In the *Welsh Chronicles* he is said to have been sagacious, bold, and vigorous, and the subduer of many kings. He was the first successor of Arthur, who gained possession of six nations, which he made tributary to Britain, namely,—Ireland, Iceland, Scotland, Orkney, Norway, and Denmark. His principal residence was at Diganwy. He died in 560 in the adjoining church of Llanrhos, where he had shut himself up to escape the *Vád Velen*, or Yellow Pestilence.—Williams' *Enwogion*, p. 311.

Trillo, a Saint who lived in the early part of the sixth century (we give him a few years longer), one of the sons of Ithel Hael, who came with St. Cadvan from Armorica, and settled in Wales. He founded the churches of Llandrillo yn Rhos, Denbighshire, and Llandrillo in Edeyrnion. Near the former is the chapel-cave mentioned in the text, a curious remnant of antiquity, built entirely of sea-shore shingles, roof and all ; so that the cement which has held such materials together for so many centuries, must be first-class. It is almost hid in a thicket of brambles, of such luxuriant growth as would ensure a medal at any bramble exhibition—doubtless seedlings from those briars with which the Saint performed his penances.

Llanrhos, now reduced to the dimensions of a small parish church, was doubtless a vast cathedral at the period of Maelgwn's incarceration, and when the crumbling fragment now remaining on the summit of Diganwy was a regal castle.

THE WARLIKE SONS OF WALES.

Who dares to say that Cambria's sun
 Has set, no more to rise?
 In deeds of daring nobly done,
 In battles fought, in glory won,
 It dawns on Eastern skies.

Who dares to say that Cambria's might
 Is, like her mountains, cold?
 Go, view her sons on Alma's height,
 And pierce the darkness of that night
 When fell the Russian's hold.

In days of yore they fought the Dane,
 And drove the Saxon back;
 Llewellyn lives in minstrels' strain,
 Cadwallon conquered not in vain,
 On Cestria's bloody track.

And noble sons of noble sires
 Do Cambrians prove them still;
 Witness, Sebastopol's rent spires!
 Witness, the sentinel red fires
 On Balaclava's hill!

Immortal bards, in happier song,
 To future times shall tell,
 How Evans, Radcliffe charged the throng—
 How Butler died, and gallant Young—
 How Wynne and Chester fell!¹

Let them the warrior's meed receive,
 But cease that wailing cry;
 A worthier tribute to them give;
 "They lived as soldiers ought to live,
 They died as heroes die!"

Oh! let our actions never shame
 Their spotless deeds of glory;
 But grave each loved and honoured name,—
 Pledge of imperishable fame,—
 On Cambria's native story.

G. P. W. SCOTT.

¹ Officers of the Royal Welsh Fusileers, who fell at the battle of the Alma.

VALLE CRUCIS.

A WELSH SONG.

(From the "New York Churchman.")

VALE of the Cross, the shepherds tell
 'Tis sweet within thy woods to dwell ;
 For there are sainted shadows seen,
 That frequent haunt the dewy green :
 In wandering winds the dirge is sung,
 The convent bell with spirits rung,
 And matin hymns, and vesper prayer,
 Break softly on the tranquil air.

Vale of the Cross, the shepherds tell
 'Tis sweet within thy shades to dwell ;
 For peace has there her spotless throne,
 And pleasures to the world unknown ;
 The murmurs of the distant rills,
 The Sabbath silence of the hills,
 And all the quiet God hath given
 Without the golden gates of heaven.

CORRESPONDENCE.

THE PHŒNICIAN COMMERCE TO THE
BRITISH ISLANDS.*To the Editor of the Cambrian Journal.*

SIR,—The evidence which points to the British Islands as the source of supply of the tin of ancient commerce, is so conclusive, that, beginning with Homer and ending with Strabo and Mela, all the accounts of ancient authors unite to establish the identity of the Cassiterides with the Scilly Islands.

Thus from the dawn of authentic history, Kassiteron (tin) and the Cassiterides are connected with British commerce.

If the Indian supply of tin is a conjecture, or “a probability, an early British trade is a known fact.”—(See Smith’s *Dictionary*, “Greek and Roman Geography.”)

But in the latest and best account preserved by the ancients, Festus Avienus calls the Tin Islands, not Cassiterides, but Æstrymnides; and that, too, their ancient name, which Heeren in his *Commerce of the Carthaginians* thinks was a Phœnician, but was more probably their old British name, for Festus copied his account from the voyage of Himilco the Carthaginian, who discovered the Æstrymnides, and doubtless mentioned them by their native British name, *Ystorm Ynys*, “The Storm Islands,” which well describes their character as Islands situated in a tempestuous sea, close adjoining to the Bay of Biscay, so formidable to navigators, which must be crossed in coming from Spain to our Scilly Islands.

ETYMON OF ÆSTRYMNIDES.

Ystorm Ynys might easily be pronounced *Ystrymnys*, whence the Romans would write in the plural, *Ystrymnides*, and lastly, *Æstrymnides*, or *Æstrymnid*—*Ystorm-nid*, “The Storm’s Nest.”

ORA MARITIMA.

ÆSTRYMNIDES.

“Et prominentis hic jugi surgit caput
(Æstrymnin istud dixit ævum antiquius)
Molesque celsa saxei fastigii
Tota in tepentem maxima vergit Notum.
Sub hujus autem prominentis vertice
Sinus dehiscit incolis Æstrymnicus
In quo Insulæ sese exserunt Æstrymnides,
Laxe jacentes, et metallo divites
Stanni atque plumbi. Multa vis hic gentis est,
Superbus animus, efficax sollertia

Negotiandi cura jugis omnibus ;
 Notisque cymbis turbidum late fretum,
 Et belluosi gurgitem Oceani secant.
 Non hi carinas quippe pinu texere
 Acereve norunt, non abiete, ut usus est,
 Curvant phaselo ; sed (rei ad miraculum)
 Navigia junctis semper aptant pellibus,
 Corioque vastum sæpe percurrunt salum.
 Ast hinc duobus in sacram (sic Insulam
 Dixere prisci) solibus cursus rati est.
 Hæc inter undas multam cespitem jacet,
 Eamque late gens Hibernorum colit.
 Propinqua rursus insula Albionum patet.
 Tartessiiisque in terminos Æstrymnidum
 Negotiandi mos erat : Carthaginis
 Etiam coloni, et vulgus, inter Herculis
 Agitans columnas, hæc adibant æquora ;
 Quæ Himilco Pænus mensibus vix quatuor,
 Ut ipse semet re probasse retulit
 Enavigantem, posse transmitti adserit.
 Sic nulla late flabra propellunt ratem,
 Sic segnis humor æquoris pigri stupet,
 Adjicit et illud, plurimum inter gurgites
 Exstare fucum, et sæpe virgulti vice
 Retinere puppim. Dixit hic nihilominus,
 Non in profundum terga demitti maris,
 Parvoque aquarum vix supertexi solum ;
 Obire semper huc et huc, ponti feras,
 Navigia lenta et languide repentia
 Internatare belluas."

(*Translation.*)

Here rises high the massy headland bold
 And prominent (Æstrymnon named of old),
 Whose rocky summit verging to the south
 O'erlooks the wide Æstrymnian bay beneath,
 "There th' Æstrymnides are scattering spread,
 "Rich in metallic ores of tin and lead ;
 "Strong are the people, of a lofty mind,
 "Skilful, laborious, and to trade inclined.
 "Yet not in wooden barks from danger free,
 "They roam abroad, and cleave the raging sea ;
 "Unknown to them the art to bend the pine
 "To shape the keel—the well-wrought planks to join,
 "And form a solid ship prepared to sweep
 "The swelling surface of the frightful deep :—
 "But (strange to tell), in vessels formed of hide,
 "Oft through the wave their vent'rous course they guide."

At two days' sail from hence the Sacred Isle
 (So call'd of old), whose verdant pastures smile
 Amid the waves, th' Hibernian nation holds.
 And, near to view, the Island Albion unfolds.
 "Oft the Tartessians thro' the well-known seas
 "Would sail for traffic to the Æstrymnides;
 "And Carthaginians too"—and those unknown to fame—
 Who passing thro' th' Herculean columns came.
 In four months' time the voyage might be made,
 As Carthaginian Himilco himself had proved.
 No favouring breeze is here to waft the bark,
 The dull sea sleeps with fogs and vapours dark,
 He adds again; between the eddies strong
 Vast fields of sea-weeds with their tangles strong
 Impede the ships, whose keels scarce water found
 Amid the shoals to cover o'er the ground.
 Between the vessels feeling slow their way
 Huge monsters of the deep would sportive play.

For the elegant translation of the Latin which I have placed between inverted commas, I am indebted to the anonymous author of *The Present State of the Scilly Islands*, 1822. In the lines added I have merely sought to give the sense correctly in rhyme.

THE VOYAGE OF HIMILCO,

as preserved in the valuable fragment of Festus, bears all the internal evidence of authenticity. On the Chart of the Scilly Islands we recognize in their loose spread the Islands "*Laxe jacentes*" of Avienus. In Mount's Bay, and the Lizard Promontory of Cornwall, we have the Æstrymnid Bay opening out from below the Æstrymnin Cape—(making allowance for the poetical license which places these some twenty miles too near the islands).

We can recognise the numerous shoals and overfalls—the immense growth of sea-weed, whose tangled net-work impeded the ships of Himilco in their slow and tedious course.¹ The Gurgites are still found in the dark reef of rocks called the *Crib*, or *Greeb*, a passage not less dangerous to the boatmen of Scilly, than that of Scylla and Charybdis was to the ancient mariners of Sicily. Himilco seems to have met with a succession of calms in a *motionless* and *sluggish* sea; an occasional, but rare, occurrence in this stormy locality. His brief description, however, is so accurate, that it might have been written yesterday. He has given pretty correctly the distance of the Æstrymnides, close to Albion, and two days' sail (they are 80 miles) from Hibernia, (called of old "the Sacred Island,") and he did not fail to mark its *verdure*. Himilco found the inhabitants of the Æstrymnides an active, industrious, enterprising people, who had become rich by

¹ From the burnt ashes of their sea-weed, the Scilly islanders have in a single year exported from 300 to 400 tons of kelp.

their commerce, and had been long accustomed to carry the produce of their skill across the open sea, in their own leather-covered boats.

Festus adds that these islands (after their discovery by Himilco) were frequented both by their old visitors the Tartessians of Gadir, (a Tyrian colony); by the Carthaginians, and their colonists beyond the Pillars of Hercules; and by other people from the Mediterranean coasts.

The ancient trade for tin was confined to the Phœnicians and the Tartessians; and such was the commercial jealousy of the parent state in strictly keeping secret the place where the tin was procured, that the Carthaginians (though sprung from Tyre) had to discover for themselves that which was known only to the Tartessians of Spain, who were "the merchants of Tyre," who "traded in her fairs with silver, iron, tin, and lead," (Ezekiel, xxvii. 14,) the tin being the produce of the British Isles.

In *The Present State of the Scilly Islands*, dedicated, in 1822, to the "Society for Promoting Christian Knowledge," by their missionary, this gentleman, whose anonymous work is full of interest, having quoted Pliny's statement, (b. 34, c. 16,) that "*tin was known to grow in Lusitania and Gallicia, in a sandy black soil, which is judged of by its weight only*," remarks, that Pliny's description of the Spanish soil is peculiarly applicable to the soil of the Scilly Islands. He is of opinion not only that Scilly was first discovered by Phœnicians from Spain, but that it was also colonized by that people when they had discovered the value of the tin islands.

But no Phœnician settlements can be traced on the West coast of Spain, farther north than Gadir, (the ancient Tartessus,) the great emporium, whence they could conveniently visit the Scilly Islands. Having the monopoly of a trade known only to themselves, they needed no settlements in the Scilly Islands; neither is there any trace of Phœnicians in a locality where the names are almost entirely *British*; and which show that, if the Scilly Islands were not, like the more distant Ireland, first partly inhabited from Spain, they certainly received their knowledge of metallurgy from the opposite coasts of Spain, (the Artabri,²) whose *Celtic population* were celebrated for their skill in the working of metals, and had *tin* mines of their own.

Of the names now found on the Scilly Islands, the learned missionary considers *Penninis* and *Burrow* to be Phœnician, but these are certainly British. He has, however, collected among the following some names which favour the opinion that Greeks, or Massilians, had made a settlement here.

GREEK NAMES

Salakee (Downs)—*συλη*, "præda;" *Κεω*, "findo."

Sulékao—"To plough or dig for gain;"—*συλλοχαω*, "to gather wealth."

² Artabri,—*Ard-aber*, (Celtic,)—and in this part of Portugal we still find many Celtic names.

Mount Flagon (on St. Mary's, adjoining *Brimstone Hill*)—*φλεγων*, “flagro”—“I burn.”

Pellestre (Downs)—*Παλαισρα*, “A field of battle”—“place for games.”

Tean, *Θεον*—(The name of one of the islands).

Crib,³ Creeb, or Grib—(A reef of dark rocks)—*Χαρνέδις*.

Here, if ever, the mariner may be said—

“Cupiens vitare Scyllam incidit
in Charybdim.”

THE EASTERN COMMERCE—THE ARABIANS BEFORE THE PHœNICIANS.

Our earliest and best lessons on commerce, as on other subjects, are derived from the Scriptures. The modern school of learning boasts of its new lights,—we will be content to follow the old. They who set up new theories are bound to prove them. Let them show, if they can, that the Phœnicians had any earlier trade for tin to the East, than that recorded in the Bible to the West.

When Hiram, King of Tyre, sent to Solomon, to Ezion-geber, on the Red Sea, “ships of Tarshish,” that is, sent *workmen and materials, overland*, to build ships of commerce at Ezion-geber, does not this prove that, as yet, the Tyrians had no ships on the Red Sea? Their mariners, brought from Tyre, navigated these ships, along with his own servants, for Solomon. Why did the king send these ships to Ophir, which brought back the produce of India—gold, silver, ivory, ebony, apes, and peacocks? How came the Queen of Sheba to possess the store of spices of which she made large gifts to Solomon? *Because the trade in these articles had been long established.* And who were the navigators and carriers of this commerce? Not the Tyrians of the Mediterranean, but the Arabians (Ishmael, and Esau, and Midian⁴) of the Red Sea, whose merchants, (Ishmaelites and Midianites,) going to Egypt with balm and *spices*, bought Joseph of his brethren.

We have in this mention of spices (an article which is produced *only in India*) the earliest record of commerce extant, next to that in the Book of Job.

Here is an older commerce than that of Tyre, carried on, too, by those Arabians whose knowledge is declared in Scripture, in “*the wisdom of Teman*” (a son of Esau or Edom). What has become of the descendants of Edom (Idumæa) and Teman (Yemen)? They are found at this day occupying almost the entire coasts of the Red Sea and Persian Gulf; as navigators and pirates they are the boldest and most skillful seamen of the East; and the Arab merchant keeps

³ Crib is a good Welsh word, signifying “the crest, cop, or summit of anything.”
—ED. CAMB. JOUR.

⁴ The Midianites dwelt between Palestine and the Red Sea.—(Arrowsmith, *Ancient Geography*.) On Vincent's Map we find *Midian* on the Red Sea, between Ezion-Geber (Berenice) and Hippas (Kastal of the Arabs).

his place in all the chief marts of the coast of India, still retaining that commercial skill which his forefathers imparted to the Phœnicians, who, proceeding originally from the Red Sea, improved and perfected in their new seats, the knowledge of commerce and navigation which they had first learned from the Edomites.

The produce of India and the far East could only be brought by people who occupied the ports of the Red Sea and the Persian Gulf,—by the Arabians, whose camels must still be employed for the land-carriage of merchandize to the shores of the Mediterranean. Thus, the Arabians, by their very position and enterprize, were, from the first, the navigators and the carriers of that eastern commerce, which by sea and by land centred at Tyre. The Arabians were before the Phœnicians.

Among the articles supplied by the early Eastern commerce no mention is made of tin. Such a trade is a conjecture founded on its eastern (Sanscrit, and perhaps Arabic) name—

“Stat nominis umbra,”

while the Western Phœnician trade for tin is authenticated by the sure word of Scripture prophecy.—I remain, &c.,

F. D. WATKINS.

THE WELSH AND THE TURKS.

To the Editor of the Cambrian Journal.

SIR,—I send you an extract from one of the most elegant of English writers, which, as it relates to the Welsh in the twelfth century, cannot fail to be interesting to the readers of your Journal.—I remain, &c.,

BIBLIOTHECAR. CHETHAM.

“Ægypt had, for some centuries, been under the dominion of schismatical caliphs, who deriving their pedigree, or pretending to derive it, from Fathemah, the daughter of Mahomet married to Ali, were called Fathemites, or Alidæ, and maintained themselves against the Caliphs of Bagdat, who descending only from Abbas, Mahomet’s uncle, were not by their blood (if the genealogy of their rivals had not been disputed) entitled to an equal degree of veneration from the Mahometan sect. But these Fathemites, whose empire had spread over Mauritania, Numidia, Barbary, and all the sea-coast of Africk, from whence they had made themselves masters of Ægypt, became so indolent there, that, like the Caliphs of Bagdat, they abandoned all business and care of the government to the generals of their armies, who, with the title of soldans, were really kings, leaving to them a mere form and shadow of royalty, supported only by the reverence which their family drew from the bigotry of the people. One of these ministers, called Sanar by the Latin historians contemporary with him, but whose true name was Schaour, procured aid from Nouredin to destroy a competitor, who had driven him out of Ægypt; but the general of those forces, while the soldan whom he came to assist was

at Cairo, got possession of Belbeis, the ancient Pelusium, and kept it for his master. Schaour, whose own strength was not able to recover that important frontier place, which opened a passage to the armies of Nouredin for an absolute conquest of Ægypt, had recourse to Amalarick, King of Jerusalem, the valour of whose troops he before had proved to his cost; and by a promise of a tribute, or annual subsidy, of forty thousand crowns of gold, bought his assistance to drive the Turkish soldiers of Nouredin, the common enemy of both kingdoms, out of Belbeis. After a siege of three months the town was recovered; and Amalarick returned from thence into Syria, where, during his absence, events of importance had happened. For Nouredin, awaiting the success of his general's operations in Ægypt, had taken a post on the confines of Damascus, and thought himself there so secure of not being molested by the Christians of Palestine, while their sovereign was in Ægypt with all the best of his troops, that he neglected even the usual and necessary cautions to prevent a surprise. Intelligence of this being given to Gilbert de Lacy, a great baron of England, Robert Mansel, a knight of Wales, and two nobles of Aquitaine, whom a desire of glory, and the merit of fighting for what they deemed the cause of Christ, had brought to Antioch at this time, they got together a few soldiers of that principality, and joining them to some Welsh, who had come into Palestine under the conduct of Mansel, assaulted by night the Sultan's camp, and carrying into it, by their sudden and unexpected attack, the utmost terror and confusion, while the darkness concealed the smallness of their numbers, put to the sword, or took prisoners, the greatest part of his army. He himself, with much difficulty, escaped by flight, leaving behind him his arms and all his baggage. Thus gloriously did the Welsh make known to the bravest of the people of Asia, to the Saracens and the Turks, the British valour!"—Lord Lyttelton's *History of the Life of King Henry the Second, and of the Age in which he Lived*, iii. p. 281.

AWEN.

To the Editor of the Cambrian Journal.

SIR,—In common with many others of my countrymen, I was until lately of opinion that *Awen* was derived from *aw*, to *flow* or to *breathe*—the root undoubtedly of *avel*, a gale, and *awon*, a river. When, however, I became acquainted with Myfyr Morganwg's letters, I was so struck with his definition of it, as being simply A WEN, the *sacred A*, that I set my mind at work to seek confirmation of it. I found that *gwyn* (*fem.* *gwen*) is very much used in bardic theology to denote *sacred* or *holy*; thus we have *meini gwynion*, sacred stones, *gwyngil*, sacred recess, *gwynfyd*, life of bliss, &c. As the *gwyngil* was included in the figure A, which was ideally drawn on the eastern part of the bardic circle, I think it very probable that the letter

should be called A-wen, especially as it was considered as the germ of all knowledge. But we have a more direct proof. Rhys Goch yr Eryri, a bard who flourished 1330-1420, and who knew the "Mysteries," tells us plainly that *wen* was one component part of Awen. In his poem entitled, "Cywydd Cyfrinach," he says :—

"By the same letter, received as a true gift
From the gates of Heaven
By our exalted science, and at our desire
There is written the true *Wen*,
The one-half of *Awen*."

Again, it is a fact that in old documents the initial consonants are not modified as they are at present. Both in compounds and simple words all the letters are radically retained. Awen on this principle, if our theory be right, ought to be written, in old records, with a *g*, and such is actually the case; for *Tad awen* in Nennius is written *Tataguen*. I think this is proof positive of the correctness of Myfyr's view.—I remain, &c.,

DON.

CAMBRIAN PORTRAITS.

To the Editor of the Cambrian Journal.

SIR,—A volume containing the portraits of eminent Welshmen, of by-gone days, would be most valuable. There are several to be found in the great houses of the Principality; and, as the effigies found in churches are supposed to be likenesses of those whom they represent, many additional ones might be supplied from that source. Will Mr. Ellis, of Phythian Street, Liverpool, take the hint under his consideration?—I remain, &c.,

WILSON.

SEAL OF THE PRINCE OF WALES.

To the Editor of the Cambrian Journal.

SIR,—In your Journal for March last, reference is made to the seal of Henry V. when Prince of Wales, and there is a question raised as to whether the seal had a reverse to it; and if so, as to the probability of the reverse of a seal printed in the *Gentleman's Magazine* for 1769, and given opposite page 568 of that volume, being the reverse of the seal of Henry V. I should have little doubt the seal had a reverse, though I do not think the reverse of the seal engraved as above stated is the reverse of that seal, of which the obverse is engraved opposite page 377, in the volume above cited, and which obverse is clearly the production of a much superior artist.

I have now before me an original grant of Arthur, Prince of Wales, (eldest son of Henry VII.,) dated at Caernarvon, the 20th September, in the eleventh year of his father's reign (1495). The

seal to this grant has both obverse and reverse, the latter a much bolder specimen of art than the one engraved in the *Gentleman's Magazine* for 1769; but the seal of this grant having, unfortunately, been composed of white wax, is much deteriorated. The obverse has evidently much resembled that of the seal of Prince Henry, as engraved in the *Gentleman's Magazine* for 1769; but the reverse has the seal of the arms of England on its dexter side, the three lions being *reguardant*, and not *guardant*, as usually depicted; the arms of France do not appear; the sinister side of the reverse of the seal is filled up by a dragon, (with wings elevated,) supporting, or rather holding, an ostrich feather, the stem of which has a label across it, with the motto—"Ech dien." The seal has evidently been one of a superior cast. The inscription which encircled the seal, if such it had, has been eaten away by time acting upon the perishable nature of the article of which the impression itself has been composed. The title of the prince, as given at the commencement of the grant itself, reads thus:—"Arthurus illustrissimi Henrici septimi Regis Anglie & Franc̃ & Dñs Hibñ primogenitus, Princeps Wall Dux Cornub̃ & Comes Cestr;" so that the word *Comes* is here used as on the seal of Prince Henry. Should you think this notice of any interest to your readers, it is much at your service.

I remain, &c.,

JOSEPH MORRIS.

St. John's Hill, Shrewsbury,
April 14, 1856.

To the Editor of the Cambrian Journal.

SIR,—I beg to call the attention of Welsh antiquaries to the remarkable number of relics of tombs in and on the church of Kilken, in Flintshire. One or two are in the garden of the clergyman there. Some of these slabs are fixed over the doors of the church, and others form coping stones on the top of the walls of the aisles outside of the church. They ought to be examined, and the figures drawn.

I remain, &c.,

THOMAS PHILLIPPS.

Middle Hill, May, 1856.

MISCELLANEOUS NOTICES.

PROVERBS.

“Heb Dduw, heb ddim.”

Without God, without everything.

This venerable adage, which serves as a motto for more than one shield, and which is more popular among the Welsh gentry than any other, owes its origin to Druidism. According to the bardic theology, man, ambitious and proud, and dissatisfied with his original state, was cast into Cylch yr Abred, or the progressive state of animal life below humanity, where God impressed upon his memory the truth, of which he before had no experience, “Heb Dduw, heb ddim,” for in that condition “neither perception nor knowledge of God exists.” Cylch yr Abred was also designated ADYD (*re-incipency*), “because it was the second work of the Deity’s creation.” It literally means *life begun over again*; but in its present sense it only retains the idea of privation or evil, which was attached to the Druidic life of re-incipency. Adyd now simply means *adversity*.

/I\

CONGRESS OF BARDS, PONTYPRIDD.

On the day of Alban Hevin last, (Summer Solstice, June 21st,) the period when the sun opens the gates of light to their furthest extremity, as usual, a Congress of the Bards of the Isle of Britain was held on the Maen Chwyf, or the Cradle of Ceridwen, in the Vale of Taff, in the chieftdom of Glamorgan and Gwent, under the presidency of the Archdruid, Myfyr Morganwg, having with them their symbolical regalia, which denote the profound knowledge contained in the mysteries (*cyfrinion*) of ancient and pure bardism.

With reference to this old-established institution, (which has through all ages advocated the advancement of Truth, Peace, Forbearance, and Liberty,) the Chief Bard, Myfyr, said:—“It is admitted that the Cymry are the oldest of the nations of the earth, or, as it is said, are the descendants of Gomer, the eldest son of Japheth, he being the eldest son of Noah, or *Menn*, the common patriarch of the human family. It must be admitted, also, that if the Throne and the Altar had descended in a hereditary line from the eldest son, the Cymro would have been presiding on the Throne and ministering before the Altar of the whole world to this very day. However, it is evident, with reference to the original mode, that it is so, because it is with the Cymry, and them alone, that we have the Throne in its original simplicity, derived from *Trwm*, or the *Gorsedd*, within the circular stone temple, which must be admitted to be the most ancient

form amongst all nations, and which has been continued, from its first philosophical formation as a moral system in use, and in one unbroken chain, with us, to this very day, and which was also considered by our old bards formerly as the *circle*, or the World's Throne. The *Maen Gorsedd* and *Chwyf* (rocking stone) stands in the centre, and represents, in one view, the whole earth as in motion, with its zodiac of twelve stones surrounding it; and when the Chief Bard stands in the concentration of the three rays, that is, in the Eye of Light, on the Ark Stone (*Maen Arch*), he is considered as the representative of the first *Menw*, the progenitor of mankind, and, figuratively, also, the Sun of the moral world. Also, in conjunction with this ancient institution, we have the first bardism, or system of a natural and philosophical theology, ever kept, in the *cyfrinion* (mysteries), and that in its original purity, proved by natural facts. Besides, the position of the stones fixed in the temple bears a positive demonstration that it has an unchangeable foundation to rest upon. In fact, we have all its principal elements, so that the gaps can easily be filled up, owing to the systematical nature of this sublime system; consequently, we have this noble and ancient institution, possessing the golden key that can unlock and reveal the mysteries of nations and long past ages, and bring to light and perfect satisfaction that it was from the bardism of *Gorsedd y Beirdd*, in the Isle of Britain, or, as more anciently called, *Ynys Wen*, sprang forth the sacred and mystical bardism of the whole world! We find, that in this paradisaical institution and its bardism, like its temples—the same now as when it swayed this island, and that far anterior to our common historical era, in the mystic dawn of history, in the morning of the world, before the doctrine of the *Emanations*, or that of the *Word* (*logos*), &c., sprang forth—the studious applicant *can*, from within its sacred sanctuary, see the original seeds of knowledge and civilization, and observe the pure and simple elements from which all disguised fables and the religious systems of the whole world sprang, and receive a full explanation of the origin of history and the gods of all nations. Dr. Kitto acknowledges, in his *Biblical Cyclopædia*, the doctrine of the *Logos* (incarnate deity), and the triplicity of the Deity, under the title of ‘Doctrine of the Emanations,’ and says as follows:—‘The mystical doctrine of emanations is at once the most universal and most venerable of traditions; so universal, that traces of it may be found throughout the whole world; so ancient, that its source is hidden in the grey mist of extreme antiquity.’ Bishop Burnett says that the above doctrines are so ancient that it is not an easy task to determine what gave the first rise to them. Chevalier Ramsay also considers the same ideas as things transmitted down from the infant world; that their source by all appearance was Paradise, or the Ark. Evidently that was correct, but he did not know what that paradise was, namely, that *Trwn Gwingil Bryn Gwyddon—Gardd Hu—Perllan yr Hesperides, neu'r Deml Fain-gylchog a'r Maen Arch* it was. Now, the Stone Ark, or the con-

tinuance of the primitive circular temple, in sacred bardism, is the wonderful door by which the worthy applicant can have admittance to such wonderful secrets, and find himself at once as if standing on the very point, though Burnett did not know where it was, namely, before the dawn of history, and behind the grey mist of extreme antiquity, having a full view of the grand mysteries—more than the source of the Nile to Bruce—namely, the source of the above sacred stream of doctrines, and the religious bardism of the whole world, in their pure and simple elements, from under the *Meini Llwydion* of the primitive bards of the *Ynys Wen*."

Ab Ithel, in his apology before the meeting for the defence of our bardism, and that because of the prejudiced disposition shown towards us by dissenters, said that there were *cyfrinion* in reality appertaining to our bardism; that he had already received a portion of them, and that they were, in their doctrinal points, in perfect harmony with the laws of nature; and as God could not be contrary to the work of His own hands, that there is not the slightest room for a doubt that a right study of those long-hidden treasures could in any way lead us into error with reference to the Truth, any more than studying geology or astronomy; and that he believed the bardism of the Cymry to be a divine revelation and a prototype of Christianity, and the more he studied it, the more he wondered. But Myfyr Morganwg says, if so, it was that the Cymry had received from God a prototypical system, to lead and guide them, infinitely more sublime, milder, and plainer than He had given to the Jews; that He had, in the nature of the system given to them, admitted that the inhabitants of the *Ynys Wen* stood much higher in knowledge and civilization than that nation; and, also, that it must be admitted that the all-wise Creator had pre-organised the form of the structure of the universe in such a manner as to be able to systematise out of the same our throne and bardism. Consequently, it is incumbent on all Christians to study our ancient and divine system, much more so than that of the Jews, because by so doing they would have a flood of new light to explain Christianity, which they do not at present possess, and a light, also, that will place nearly all, too, in a new explanation.

There were but a few graduated on this occasion, as it was the resolution that no more applicants should receive orders who were not of a strictly moral character, and men, also, who would stand for Truth, Peace, Forbearance, and Liberty, possessing an ample amount of knowledge, a determination to persevere for the prosperity of the cause, the dignity of the Cymric nation, obedience to the British government, and a good will towards all mankind, considering all as brothers—children of the same mighty FATHER and MOTHER. And if those vows were not strictly adhered to, the order was called back from the unworthy.

Amongst the transactions of the day (and while the presiding Bard stood as *Menn*, the Son of the "Three Shouts," and representative of the progenitor of mankind, in the concentration of the Three Rays

(*rood rain*), or the "Eye of Light," on the Stone Ark (*Maen Arch*), and consequently on the highest and most dignified pinnacle the world possesses, each of the following applicants was graduated with the Bardic Order, after the rules and customs of the primitive Bards of Great Britain:—Rev. John Williams, M.A. (*Ab Ithel*), Mr. Ieuan Davies (*Ap Myfyr*), Mr. John Evans (*Ieuan Wyn*), Mr. David Cadogan (*Ap Cadogan*), and Mr. William John (*Mathonwy*).

Owing to the wet state of the weather, many important matters were adjourned until the next congress, which is to be held on the Autumnal Equinox (Alban Elved), 22nd of September next, in the same place.

MATHONWY, *Secretary*.

30th June, 1856—seventh of the revival of the Institution.

THE PRINCE OF WALES.—It must be gratifying to all lovers of Wales and its literature, to learn that "our Prince" is being taught to read and understand the venerable language of the country whence he derives his title.

WELSH ORIGIN OF GENERAL WILLIAMS, M.P.—It is said that either the grandfather or great-grandfather of this distinguished man, the hero of Kars—"Cangen Caerwys"—lived in Trawsvynydd, Merionethshire. Can any of our readers favour us with his pedigree, or inform us what his armorial bearings are?

ROMAN COINS.—At a recent meeting of the Archæological Association, Mr. Eaton exhibited forty-eight Roman coins found at Loughor, on the shores of the Burry river. They were from the time of Gallienus to Constans, A.D. 253–350.

RADNOR, RHAYADER, AND PRESTEIGN.—A correspondent writes:—"I find that, about the 29th year of Henry VIII., the town of Radnor and the town of Rhayader were appointed, in the new-made shire, to be the places for holding the county courts and the assizes alternately. And that about the 35th of the same reign, the town of Presteign was mentioned in a statute then passed for these purposes, and it has remained so ever since. According to tradition, the reason assigned for making the alteration was in consequence of the sheriff, and, I believe, a judge as well, being murdered in the town of Rhayader, in a tumult on a fair day. The same authority says that six persons were executed at or near to the town of Presteign for this offence." Our correspondent adds:—"I have no documentary evidence to prove this, and I know not whether the story is a true one or not. Can you give me any information on the subject?"

SACRED STONES.—In a paper read last November, at the annual meeting of the Royal Institution of Cornwall, by Mr. W. T. Henwood, late chief mineral surveyor, H.E.I.C.S., in the north-west province of India, he shows clearly that the pagans of Upper India still use, in their worship, cromlechs, logan stones, dolmens, rock basins, &c. These are practices common to all pagan religions, and must have had a common origin.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—We beg to remind our readers that the Tenth Annual Meeting of this Association is appointed to take place at Welshpool, on the 18th of August, and five following days.

ANTIQUITY OF LETTERS IN IRELAND.—A writer in the *Ulster Journal of Archæology* says that there is indubitable testimony that the Irish were acquainted with letters in the middle of the second century, from a passage in the "Cosmography" of Aethicus, who wrote at that period, and thus speaks of Ireland:—"Hiberniam properavit et in ea aliquandiu commoratus est eorum volumina volvens. Appellavitque eos ideomochos, vel ideo histas, (id est, imperitos laboratores, vel incultos doctores,) namque pro nihilo eos ducens."—"He hastened to Ireland, and made some stay there, examining their volumes. He called them *ideomochos*, or *ideo histas*, (that is, unskillful workmen, or rude doctors,) for making little of them." There is no Greek text of the "Cosmography," and the Latin version appears to be, not a translation, but a hasty running summary of the original Greek, by Hieronymus, or Jerome, who is described as a "presbyter," or priest.

ANNALS OF THE FOUR MASTERS.—We are glad to find that the publishers of *The Annals of the Four Masters* are about to reproduce that work at a price which will enable those with moderate means to become possessed of one of the best works that ever issued from the press with respect to Ireland. The work, when first published, was too dear for any but persons of large means to buy; but now, that a copy may be obtained for four guineas, there will be few, we believe, interested in Celtic history, or ecclesiastical antiquities, who will be without these records of a peculiar branch of the great Celtic family. Of Dr. O'Donovan's erudite labours as editor there is no occasion for us to speak, as he has received the praises of some of the most illustrious literary men of the age.

KILKENNY ARCHÆOLOGICAL SOCIETY.—We have much pleasure in stating that this, one of the best provincial archæological societies in the kingdom, is in a most flourishing condition. The number of members now exceeds five hundred and seventy. Their *Proceedings and Papers* must be peculiarly interesting to our readers of South-West Wales, on account of the frequent notices we see of the communication formerly existing between the inhabitants of that part of Wales and those of the south-east of the sister isle.

CURIOUS EPITAPH.—The following curious epitaph is on a tombstone in Towyn Church-yard, Merionethshire. It was written on a celebrated harper who was accidentally drowned in the river Dysynni, whilst crossing the weir at Ynys Maengwyn, to go to the mansion at Peniarth:—

"The nymphs of the flood were missing; plague rot 'em;
And the genius of music, when he went to the bottom;
Their care and attention else would have supported
The child of the harp, whom the muses all courted."

REVIEWS.

TRANSACTIONS OF THE SURREY ARCHÆOLOGICAL SOCIETY, FOR THE YEARS 1854-55. London: Published for the Society by J. Russell Smith, 36, Soho Square. 1856.

This number is the first that has been issued by this Society, and its contents are of a very interesting description. We are furnished with a report of the proceedings at the inaugural, and other general meetings of the Society, during the years 1854-55. The first article is one on "The Archæology of the County of Surrey," by the Rev. O. F. Owen, M.A., F.S.A., in which the rev. gentleman gives—

"As a proper prefix to this first account of our proceedings as a society, the historical position of the county of Surrey, with some brief notices of an antiquarian character, intending to give a general chart, whereby each inquirer may shape his course, and develope such element of antiquity as he best may propose for general benefit."

We have next an eloquent paper from the Rev. John Jessopp, M.A., from which we make the following extracts, in which the author treats of "The Religious Bearing of Archæology upon Architecture and Art:"—

"Now, I am sure you will all allow that, next to the works of God, nothing is so worthy of admiration in the world as those creations of man which have been suggested and inspired by the religious sentiment. Partaking of the grandeur of their object—stamped, so to speak, with the imprint of the Deity to whom they have been consecrated—they bear about them a certain character of sublime elevation which recommends them to universal admiration.

"It is as impossible to remain insensible before a magnificent cathedral, or a picture by Raffaele, or a fresco by Michael Angelo, as it is when we are contemplating, in the calm twilight, some glorious and wide-spread scene of nature. In the latter case we recognize the creative and omnipotent hand of God; in the former, that of man, struggling to emancipate himself from the thralldom of his own weakness, and seeking to compensate by idealty for the mighty distance which separates his own from his Maker's works! This constant tendency to bring ourselves nearer to the Deity by our works, to perpetuate this contest between mind and matter, constitutes man's whole existence; it is the drama of his life, his passion; it is, in one single word—Art. For what, in fact, is Art, but action spiritualized—action which calls into exercise all those higher faculties which harmonize, combine, and blend with the passive strength of nature?

"Now, if considered in its highest point of view, Art may be said to partake of somewhat of the Divine nature, is not this especially the case when its efforts are consecrated to the works of God? And this principle, when applied particularly to ecclesiastical architecture, is justified by the most abundant evidence. Nothing, indeed, is so grand as the monuments it has raised; none of the other efforts of Art have ever succeeded in producing that wonderful combination of the ponderous with the graceful, the massive with the light, which, like everything that partakes of the sublime, astonishes, amazes, and yet delights. By the union of material and ideal beauty, of which it is the type, it satisfies the double craving of our twofold nature; it impresses our senses, at the same time that it elevates the mind.

"It is in this last exclusively moral influence that we recognize the characteristic feature of religious architecture. Being the faithful expression of a feeling of love

and gratitude to the Divinity, it seeks, simultaneously, to reflect and to inspire the sentiment to which it owes its origin. That spontaneous testimony, rendered by man to the Author of all things, was originally manifested by psalms and hymns; but soon the song alone began to be insufficient—words demanded a substantial representative—the hymn assumed a shape of stone—the altar was erected on the summit of the mountain, on the margin of the river, or in the solitude of the forests; the incense smoked beneath richly-sculptured roofs; God at length had His temple, and religious architecture was erected!

“Unimaginative minds may consider this love of the things of the past an exaggerated sentiment; if, however, it be a passion, it is at least an innocent one; and without injuring one human being, it has done, and is still calculated to do, much good. Thanks to it, modern Vandalism has been compelled to suspend its ravages, and false taste its melancholy efforts at embellishment scarcely less disastrous.

“Better versed than heretofore in archæological lore, the people of England comprehend that it is their mission to preserve the edifices as well as the faith of their forefathers; and thus they cheerfully second the efforts of authority, and the representations of science, to preserve or to restore all ancient time-honoured monuments. In this love of ancient things, whatever is mere fashion and caprice will pass away and be forgotten; but the substantial results, those master-pieces of art preserved from destruction, and those relics of other ages, which possess a priceless value, rescued from oblivion, will remain. Unlike men's virtues and their vices, the archæologist's good deeds will live on brass; his weaknesses be inscribed on water.”

The paper on “The Kingston Morasteen,” by Dr. Bell, is peculiarly interesting. Whilst speaking of the superior sanctity of unhewn stones, to those tooled or fashioned by hands, he says,—

“That the original intention of placing stones was by designing them as objects to consecrate the place and make it holy, the earliest mention of them may prove;” and, after giving various instances from the Holy Scriptures, continues,

“It is not solely in Holy Writ, nor on the plains and heights of Palestine, that evidences of similar practices are to be found. All Europe is full of them; and on the authority of the American journals, examples of rude stone circles, which in Europe would be called decidedly druidical, are not wanting to increase the enigmatical conformities between the eastern and western hemispheres. The obelisks set up by the Incas in Peru (*vide* Aglio's plates), like the Devil's Arrows at Boroughbridge (*vide* Drake's “Eboracum”), or the French *Chaise à Diable* (“Bulletin Monumental,” vol. x. p. 462), can but resemble Jacob's pillar of stone in material and purpose; and round circles of stones can be matched in every quarter of the globe.”

Appended to the article is a note on the same subject—

“It must have been a very common practice amongst the Israelites to inaugurate their rulers at such stones, and their scanty annals give us some remarkable instances.

“It was a felicitous idea of Mr. J. H. Parker, F.A.S., of Oxford, in a paper read to the Architectural Society of that city in 1852, that Gilgal, Bethel, and Mizpeh were circles of stones for assembling the people at the regular circuits of the judges, similar to our assize-towns. He says the Hebrew word *Gilgal* signifies literally a round stone, but in the opinion of Hebrew scholars may very well signify a circle of stones, and consequently be but the prototypes of Stonehenge, and the circle near Keswick, &c.”

The remaining articles are “The Warham Monument in Croydon Church,” by George Steinman Steinman, Esq., F.S.A.; “Roman

Road between Silchester and Staines," by Lieut.-Colonel P. L. M'Dougall, Royal Military College, Sandhurst; "Memoranda relative to the same Subject," by Mr. E. J. Lance; "Ancient British Coins found in Surrey;" "Mural Paintings formerly existing in Lingfield Church;" "Ancient British Barrow at Teddington;" "On the Anglo-Saxon Charters of Fridwald, Ælfred, and Edward the Confessor, to Chertsey Abbey," by George R. Corner, Esq., F.S.A. The excavations at Teddington brought to light the fragments of what appears to have been a fine mortuary urn, and—

"A flint hatchet-head, or celt; also the bones of an adult, superficially buried; but these had no connection with the interment already described, which was doubtless that over which the mound was first raised.

"The bronze dagger-blade, if not belonging to the very earliest period, must yet be referred to a very remote age; and the individual whose obsequies had thus been celebrated by the rite of cremation, was probably a person of some rank and consideration among the primeval inhabitants of the southern district of Britain, long previous to the advent of Cæsar."

This Part has a map and seven other illustrations.

THE JOURNAL OF THE ARCHÆOLOGICAL INSTITUTE. March, 1856.

This Number contains "A Description of a Remarkable Deposit of Roman Antiquities of Iron at Chesterford, Essex," by the Hon. R. C. Neville, V.P., with illustrations by Le Keux, and other articles of interest to archæologists. At the meeting of the Institute in November, 1855, the Rev. Hugh Jones, D.D., exhibited a small bronze palstave.

RECORDS OF BUCKINGHAMSHIRE, or Papers and Notes on the History, Antiquities, and Architecture of the County. No. V. Published by the Society.

This Number opens with the concluding portion of the interesting article on "Church Bells," followed by a description of the "Entrenchments in Bray's Wood?" There is also an account of "Drayton Beauchamp,"—its manorial history, Robert Earl of Morton, the Beauchamp family. This article is illustrated with a view of Drayton Beauchamp and Parsonage, as in Hooker's incumbency, in 1585. The Rev. T. Horn, of Haverfordwest, continues his notice of the parish of "Mursley-with-Saldon." "The Desecrated Churches of Buckinghamshire" is also continued.

THE
CAMBRIAN JOURNAL.

ALBAN



ELVED.

(AUTUMNAL EQUINOX.)

THE ANCIENT PHŒNICIANS AND THEIR LANGUAGE.

(Continued from page 147.)

BEFORE I enter upon the argument deducible from philology or uninscribed monuments, it will be necessary to state the extent of our knowledge derivable from profane authors respecting the introduction of written characters into the western world, and this will be best explained by translating the following passage taken from the Rev. Hugh James Rose, who thus expresses himself in his preface to his elegant work, entitled *Inscriptiones Græcæ Vetustissimæ*:—

“I willingly pass over all the discussions of learned men respecting Cadmus introducing into Greece the art of writing, or the contrary supposition that the Greeks were acquainted with letters before the emigration of Cadmus, for I have vainly spent too much time in such trifles to make me desirous of abusing my readers’ patience. Why should I gravely quote Boher, who cites the insane follies of Diodorus as to the destruction of

Greek written records in the deluge of Deucalion; or bring forward Eustathius, babbling marvels about the Pelasgi, called, forsooth, *divine*, because they alone, after the deluge, had the knowledge of letters; or should we listen to Salmasius, who, while investigating the rise of the Greek language, inquires, with immense toil and great circumlocution, whether Deucalion's deluge took place in the Peloponese, or in Thessaly, and also lays down propositions about the renovation of mankind by Pyrrha and Deucalion, and other questions of the same nature. Nor, by Jove, am I spitefully speaking about raw and silly scholars, for the same insanity haunts all the learned, as well as the unlearned, as soon as they enter upon this subject. They ridicule, castigate, and censure Herodotus and Thucydides, while recording either what they themselves knew or might have received from tradition. On the contrary, they accept with submissive deference all that those later and vain writers relate about the remotest age, equally unknown to them and to us. Finally, without blushing, they adduce their own dreams as realities. I am ashamed in truth to see what immense labour men of first rate learning have bestowed foolishly on these subjects, without understanding in what way they ought to pursue such studies. In fact we have no history of Greek affairs extant, which goes back further than the seventh century before Christ. I am aware that a few memorials of earlier Greek history have, as it were, floated down the stream, and are still extant; but the light these throw upon the subject is insufficient, nor can their chronology be ascertained.

"We know from Scripture that the sons of Japhet inhabited the isles of the Gentiles, nor is it doubtful that the Greeks must be regarded as his descendants; but neither Scripture teaches, nor can we know from any other source, which of his descendants was the great grandfather of the Greeks. Without a critical study of ancient history, it will be a vain attempt to collect that little light which undoubtedly can still be collected. But why do I mention ancient histories? It is from Herodotus alone that all the light which is to be collected is to be drawn."

Let, then, what Herodotus has said about the origin, use, and description of letters be carefully examined. It is almost all to be collected from the following passage, lib. v. cap. 56:—

"Now these Gephyraeans, who were the assassins of Hipparchus, derived their origin, according to their own account, from Eretria; but as I find by my inquiries they were Phœnicians, a part of those Phœnicians who came with Cadmus into

the land now called Bœotia, and having received as their allotment in that country the Tanagraean territory, they long inhabited it. From thence, when, before the Cadmeans had been driven out of Bœotia by the Argives, these same Gephyraeans being at a later period driven out by the Bœotians, directed their course to Athens; and the Athenians accepted them as fellow-citizens upon certain conditions, having required them to abstain from many rights not worth mentioning. But the Phœnicians who came with Cadmus, a part of whom were these Gephyraeans, having settled in this country, introduced among the Hellenes both many other scholastic arts, and especially letters, which the Hellenes, as it seems to me, did not before possess, in the first place, those which all the Phœnicians use; but in process of time, together with the pronounciation, they changed also the 'rythmus' of the letters.

"But during this period there dwelt round them in most places the Hellenic Ionians, who, having learned from the Phœnicians these letters, after making slight changes in their 'rythmus,' continued to use them; and thus using them, they said, as was just, since the Phœnicians had introduced them into Hellas, that they should be called Phœnician. And from old time the Ionians called the Byblus paper tanned skins, because formerly, when scantily supplied with Byblus paper, they used, instead, tanned skins of goats and sheep; and still within my own memory many of the barbarians write upon such prepared skins. I myself also saw Cadmean letters in the temple of the Ismenian Apollo, in the Bœotian tribes, engraved upon certain tripods, most of them similar to the Ionic characters. Now one of the tripods had this inscription:—

" 'Amphitryon dedicated me on his return from the Teleboans.'

"This return would in time correspond with the age of Laius, the son of Labdacus, the son of Polydorus, the son of Cadmus. The second tripod has these hexameters:—

" 'Scaeus in a boxing contest me to the far darting Apollo,
Having conquered, dedicated—thy very beautiful ornament.'

"Scaeus would be the son of Hippocoon, (that is if he was the dedicator, and not some one else having the same name as the son of Hippocoon,) about the time of Œdipus, the son of Laius. The third tripod is also inscribed with hexameters:—

" 'Laodamas, this tripod to the good archer Apollo
While he was king, dedicated—thy very beautiful ornament.'

"In the reign of this Laodamas, the son of Eteocles, the Cadmeans were exterminated by the Argives, and went to Encheleis."

Now, if we could trust the honesty and judgment of Herodotus, there would be at once an end of the inquiry; for not only were the Cadmean letters, with a slight change, similar to the fully developed Ionic alphabet familiar to Herodotus, but the language and metre of the Homeric poems, in full perfection, were both known and written. In other words, the Phœnician settlers in Bœotia must have brought with them the language of which the oldest specimens known to us are to be found in the poems of Homer and Hesiod, and not only this language, but letters similar, in most respects, to that Ionic alphabet which the Athenians did not officially adopt in their public inscriptions, until the archonship of Euclid, B.C. 401. I postpone for the present the philological argument founded on the pure Hellenism of all the proper names assigned to the Cadmeans, as handed down either by tradition or poetry; but, in the meantime, what is to become of the truth and value of the testimony of Herodotus, from whom, according to Mr. Rose, all the light derived from ancient history is to be collected? According to the opinion of almost all our most modern guides on this subject, it must be thrown aside entirely, as a mere dream, or a figment by which the priests of the Ismenian Apollo, anxious for the antiquity and honour of their temple, had imposed upon the credulity of Herodotus, and displayed as ancient false inscriptions fabricated in days comparatively modern. Payne Knight, who, in my younger days was regarded as an oracle on such subjects, wrote that the whole tale of Cadmus and his Phœnicians in Bœotia was a mere myth, connected with certain mysterious rites. Rose is satisfied with declaring the incompetency of Herodotus to deal with such a question, owing to his ignorance of any other language than his own, and other numerous deficiencies.

"The result of all this," says he, "is, that all things delivered by Herodotus, respecting ancient events, which took place long before his time, must be received with the greatest caution. Seeing, however, that almost everything I have been saying, respecting the times of Herodotus, may also be truly alleged

respecting the age of Diodorus and Dionysius, what can be more ridiculous than to expect from them information which you will in vain attempt to gain from him?"

Fynes Clinton, although he restores Cadmus and his family to Greece, and although he quotes the passage in Herodotus, which ascribes the introduction of letters into Hellas to the Phœnicians, neither notices, nor comments upon, the Ismenian inscriptions, which is the more wonderful, as, while alluding to the fact that Deioces, King of Media, committed his judgments to writing, he thought proper to add the following note:—

"That the Medes, in the time of Deioces, should be familiar with writing is nothing wonderful, but that a Greek historian should mention the use of letters as an ordinary matter is worthy of remark."

Much more worthy of remark, surely, is the statement of Herodotus, respecting the Ismenian inscriptions, apparently without the slightest suspicion of their genuine authenticity. By way of explaining such anomalous conduct, I here introduce a quotation from my *Homerus*, which bears upon this subject. It was published fourteen years ago:—

"Nothing is more calculated to puzzle the inquirer into the history of past ages, than the recurrence, under certain circumstances, of a darkness and an obscurity, for which nothing but the supposition that historic facts have on such occasions been wilfully falsified can possibly account. Letters *must* have been introduced into Greece eight or nine centuries before a chronicler of facts in prose appeared. 'The wisdom and the learning' of the Egyptians, together with the records of their wonderful history, mock us with all the unreality of a feverish dream, and present us with no materials whence we might reconstruct a living and accurate representation of their singular civilization. When the Hellenic conquerors of Egypt began to take an interest in the history of the wonderful monuments by which they were surrounded, the sullen priests refused to gratify their curiosity, either because the golden key of knowledge had dropped from their hands during the repeated conquests of their country, or because they too faithfully adhered to that system of secrecy which has too often grudged to communicate intellectual light to the mass of mankind. The highly civilized empires of Assyria,

Media, Persia, and Lydia fell, and left no literary monument of their own, to preserve the memory of their name among the nations of the earth. Rome, for the first five hundred years of her existence, had no authentic history; nay, more, the guardians of her records have been convicted of a gross falsification of facts, in order to slur over the disgrace of her conquest by Porsena, and of her destruction by the Gauls. This last nation, with all its great pretensions, and orders of literary classes in poetry and moral philosophy, in physics and metaphysics, had no history which an enlightened Greek or Roman judged worthy of being recorded. The Druids, adhering to the easily corruptible system of *viva voce* instruction, which they had imported from the East, loaded the memories of their pupils with twenty thousand lines and more; nevertheless, the records treasured up in this transient and unstable medium have all passed away, and 'left not a wreck behind.' In the same manner, the ancient tribes of southern Spain possessed a large, and, one would imagine, valuable, literature of ancient poetry. Some of the poems, as Strabo records, contained more than six thousand lines; yet not a fragment of their history and literature has been either adduced in evidence by an ancient writer, or been conveyed to our times by the voice of tradition. For this scantiness of authentic history, and for the quantity, in the case of some nations, of perishable verse, there must exist a cause equivalent to the effect. This cause, as far as may be deduced from the history of the past, appears to be the existence, in any nation, of a body of men, originally set apart for the instruction and guidance of the community in religious matters, but who have eventually abused this sacred trust, and converted it into an engine for enslaving the human mind, and subjecting it to the evils of superstition or fanaticism. The process by which this system of tyranny can best be carried into execution is, in the first place, to misrepresent the history of the past; and, in the second place, by claiming immediate inspiration from the Divinity, to demand unconditional submission to their human inventions, and thus prevent their victims from appealing either to the experience of ages, or the deductions of reason, in opposition to their despotic proceedings. When once the irresponsible voice of the priest is received as the immediate voice of God, the community must submit to its injunctions, not only in the performance of religious duties, but of all functions, domestic, civil, and military. Such was the system according to which the Magi of Media, the Chaldeans of Assyria, the priest caste in Egypt, the Brachmani, or Brachmins, of India, and the Druids of the Western world, swayed for ages the destinies of mighty

nations, and yet left no record of their real belief, no rational exposition of their laws, no authentic narration of their national transactions. Such was the system under which the Hellenic confederacy seems for years to have groaned, until some revolution, not detailed in history, shattered the edifice to its foundation, and brought about that astonishing contrast which is visible between the Achæi, Danai, and Argivi of Homer, and the Hellenes of history."

But if we cannot trust to Herodotus respecting the origin and antiquity of Hellenic letters, we in vain look for a consistent explanation of their first number and forms, accompanied both with their multiplication and other changes, from any of the subsequent writers. Good authors materially differ in their accounts, and we are compelled to test their accuracy by the numerous inscriptions on coins and medals, on various vessels, utensils, and ornaments, whether made of metals, or of some description of pottery, and argue the question rather on a better basis than the loose and contradictory testimony of authors of various countries, and various ages. Now Herodotus, in the passage quoted above, alludes to three states of the alphabet in Bœotia :—*First*,—The same which was used by all the Phœnicians of his day, and he had visited Phœnicia while Sidon, Tyre, Dora, and Aradus, were still flourishing. *Second*,—The same, with certain changes in form and pronounciation, as seen by him at Thebes. *Third*,—The letters he calls Ionian, "like in most things" to the Phœnician, and which he ascribes to those Ionians who, in early times, were the neighbours of the ancient Cadmeans. We have excellent authority for saying that either one of these three varieties, or perhaps a fourth, was known at an early period in Hellas, seeing that Demosthenes, in one of his speeches, appeals to a very ancient Athenian law, which was inscribed on a pillar, "which pillar even now stands, with its inscription written in Attic letters, not very distinct."

Harpocration says that the ancient letters were called Attic, and he is confirmed by the observing Pausanias. But to pass over other notices of the Greek alphabet

by other authors, I quote here the well known passage of the elder Pliny :—

“ I,” writes he, “ always hold that letters were Assyrian in their origin ; but some, as Gellius, will have that they were invented by Mercurius among the Egyptians ; others, among the Syrians. It is specially said that Cadmus brought them, being sixteen in number, into Greece from Phœnicia ; that, during the Trojan war, Palamedes added four new letters, and Simonides, the lyric poet, contributed the other four. Aristotle writes that the ancient letters were eighteen in number, and that two were added by Epicharmus, not by Palamedes. Anticlidēs records that one Menon, an Egyptian, invented them fifteen years before the time of Phoroneus.”

There existed formerly a belief that these different states of the alphabet reigned during successive periods, and that from their forms and peculiar characters, the time of every inscription, if true and properly copied, might be adequately ascertained. But it is now known that the alphabet to be gathered from the most ancient inscriptions found in Hellas, differs essentially from the alphabet in our Greek grammars, which was concocted we know not how, nor by whom, and introduced into common use, we know not where, nor by what authority. We however know that the alphabet of the ancient inscriptions consisted of twenty-seven letters, as may be seen in Rose’s *Tables*. Inscriptions in Italy give us an alphabet which must have been carried westward by that vigorous people, who afterwards called themselves Latini. Mr. Rose gives the following letters, taken from genuine inscriptions, as the probable character of the alphabet introduced at some unknown period into Italy :—

A B C D E F H I K Y M N O P Q R S T V X Z.

I believe that the two last letters were importations of a later date, and that this alphabet is a fair representation of the Greek letters which Julius Cæsar found in common use among the Gauls, and which may be still seen on the Gaulish coins, minted before the Roman conquest.

Still further westward, among the Britons of our isle, was an ancient alphabet, which, as I have proved in

Gomer, second part, contains only eighteen letters, namely,—

A B C D E F G H I L M N O P R S T U O R V,

which agree in number with Aristotle's description of the alphabet of Cadmus. But respecting the origin, variation, and dates of peculiar letters, we are profoundly ignorant, insomuch that we must come to the same conclusion as Frederic Thierch, in my opinion the most sane of all German scholars, who thus writes :—

“ In truth, all the inscriptions of an ancient age impressed on vases, coins, bronze, and marble, which have come down to us, clearly prove that the written character of the four-and-twenty letters gradually arose, and was as gradually received, among (the European) nations, and that those are in error who labour to fix the origin and progress of letters at specified periods, and to connect these with distinguished names.”

But the point which I have to press on the attention of all serious inquirers into the truth on this subject is this,—that all the lettered remains of ancient times in the Western world are all to be referred to one type,—the one which Herodotus saw on the tripod inscriptions at Thebes, and believed to be Phœnician. All these lettered monuments of ancient times differ essentially from the Aramaic inscriptions, which have been generally acknowledged as the genuine and authentic representatives of the original Cadmean alphabet. I regard such an acknowledgment as an error, a deep seated error, which has prevented men from seeing the truth, such as it is, revealed in Scriptures, that all men are brothers, sprung from a common father and mother, who once were one family, and had one common speech, which, according to Scripture, was miraculously confounded; that from this confusion arose the two highest types of human language, the Semitic and Indo-Celtic dialects, which, from their birth, had a course and a development peculiar to themselves, so that a branch springing from one of them can easily be distinguished from a branch sent forth by the other. As is the case of the two languages, so also,

as I believe, was the case with the two alphabets; one did not spring from the other, but both had a common parentage, and the separation was probably cognate with the origin of both languages. The two alphabets also took the same course and development as the two languages, so that a child can at once distinguish between a page printed in any Aramaic dialect, and a page printed in any of our Western Indo-Celtic languages. In confirmation of this, my view of the origin and course of the two languages, I quote the following passage from a pamphlet, written by me thirteen years ago:—

“I have from a very early period of my career held and taught, that it must have been in consequence of some extraordinary delusion that so many Christian scholars sought for the origin of Hellenic doctrines in the several details of the Mosaic law, and the revelations subsequent to its establishment. According to my belief, all the doctrines and practices common to the Hellenic and Hebrew nations are to be traced up to a common source,—patriarchal tradition; while the Mosaic dispensation, with its peculiar laws and customs, was a close system, divinely provided to keep one people distinct from other nations, by building a wall of separation between them, and all with whom they were likely to come in contact; and that the great difficulty in this Theocratic system was to prevent the Israelites from adopting the corrupt traditions and practices of their Gentile neighbours, who are never described as inclined to derive any pure knowledge from the hateful, because godless, as they deemed them, followers of Moses.

“My doctrine went still further, and tended to the conclusion that the language in which Moses embodied his revelation was also (comparatively speaking) a language of separation, and that the long continued effort to trace the various dialects of the western world to a Hebrew source, is not among the least striking proofs of the extent to which the errors of good and wise men may be carried, should they commence their inquiries with an inveterate prejudice, and of this character was the glossolatriy with which the language of Moses was long and extensively honoured. Should any language have been rationally deemed as more worthy than another, it was assuredly that dialect which the Holy Spirit adopted for the more perfect revelation in Christ, when the wall of separation was thrown down, and when the glad tidings of salvation were to be conveyed to the ends of the earth.”

There was a time when pious men held, almost as a religious tenet, that the first written letters were those inscribed on the two tables of stone by God himself. But we may believe Josephus, when testifying the use of writing, in the remotest period of which he had any cognizance. His words are,—

“The Greeks themselves acknowledge that the Egyptians, Chaldeans, and Phœnicians possess the most ancient and permanent mode of commemorating events, for they all inhabit spots least subject to destructions from that which incloses them, and exercised great foresight, so as not to omit to commemorate their own transactions, but always consecrated them in public writings, composed by their wisest men, so that there were abundance of writings before the time of Moses.”

Fynes Clinton, in general a very cautious writer, goes back much further, and says,—

“But the Babylonians, who had made astronomical calculations, B.C. 2233, already possessed the art of writing many ages before the delivery of the law.”

But as this discussion has nothing to do with any other ancient language of the Eastern world except the Phœnicians, I proceed now to examine those interesting documents which are generally regarded as the true representation of the spoken languages of the ancient Sidonians and Tyrians; these are coins and inscriptions found in considerable numbers in ancient Palestine, in Cyprus, on the northern shores of the Mediterranean, and in south-western Spain, and in other localities. The characters of these letters are undoubtedly Semitic in form, and possess other peculiarities which distinguish them from the Hebrew types used by the modern Jews. These latter, as has been supposed, were remodelled after Chaldaic forms, and introduced into Jerusalem after the return from the captivity. On many of the lettered coins are to be found dates; but all such dates as I have had an opportunity of seeing do not mount to the era of the Seleucidæ, and it would appear that none of the inhabitants of Palestine struck any coins before Alexander's conquest of Tyre. The first coiners of such cities as Sidon,

Tyre, Ptolemais, Antioch, seem therefore to have copied the practice from their Hellenic conquerors. But Carthage, who so long survived the destruction of her mother city, is described by the best authorities as having left no specimens of money coined before her own destruction. The alphabet on these Syrian, Cyprian, and other such coins, is very deficient in vowels, and without any points. Some of them display so great a variety as to induce Gesenius to suppose that they are Lybian characters, adapted to a Lybian language. But all the Semitic writings, whether called Samaritan, Syrian, Chaldaic, or common Hebrew, are so distinct in type from those displayed in Hellenic, Latin, Gallic, and British inscriptions, that the evidence in proof of their original identity ought to be of the strongest and most unquestionable kind; on the contrary, the arguments that the people who struck these coins, and made such inscriptions in the course of the latter end of the fourth century before Christ, were of the same blood, and the same tongue, and had the same letters as those ancient Phœnicians who went with Cadmus into Bœotia, rest on no sufficient grounds. The Samaritans, whose letters are supposed to approach nearest in character to those to be seen on these coins and inscriptions, were Cuthites, transferred from some eastern locality to occupy the grounds vacated by the abduction of the ten tribes by Shalmanezzer. If we can trust to Josephus, these Samaritan "Advenæ," when the Jews were prosperous, did not fail to call themselves Hebrews, and of the race of Abraham; but, were the Jews in discredit, or under persecution, the Samaritans immediately disowned them, and acknowledged themselves to be Phœnicians; this was their practice in the time of Antiochus, B.C. 168. When this king would have compelled the Jews to renounce their religion, they withstood him with great resolution. But the Samaritans wrote in another strain to Antiochus,

"That being originally Sidonians, or Phœnicians, and being now settled in Shechem, they found themselves under the necessity, by reason of many misfortunes, to conform to certain customs

and usages of the Jews, (as the observation of the Sabbath,) and they besought him not to confound them with that people, as they were willing to consecrate their temple to the Grecian Jupiter.”—*Calmet, under the word “Samaritan.”*

If these Cuthites could so easily claim a descent from the ancient Sidonians, with much more semblance of the truth might the inhabitants of Sidon itself, and other Phœnician cities, claim their descent from the ancient founders of their communities, although they might differ from them in everything but name. We see that their alphabet was the same as the Samaritan, and totally distinct from the Hellenic letters, which, as well as their own, was used in their coins and inscriptions, and principally in localities colonized, or frequented, by those Tyrians who founded Carthage, and disclaimed any connexion with Sidonians; and though we find them on coins bearing the names of late Roman emperors, they never appear on ancient coins of northern Gaul and southern Britain, which, as will be proved hereafter, the earliest Phœnicians discovered and colonized. It will also be shown that the Tyrians of Carthage, who first entered Spain after the close of the first Punic war, never had a regular settlement either in Gaul or Britain. But I draw this paper to a close for the present, as its main object is to prove that the Aramaic letters in dispute cannot be proved to be the representatives of the Cadmean alphabet; nor can the language in which they are written be connected with the Cadmean language of early days. I present the reader with a bi-lingual inscription found at Malta, upon a candelabrum, dedicated to Hercules,—

לאדנן למלקרת בעל צר אש נדר
עברך עבדאסר ואחי אסר-שמר
שן בן אסר-שמר בן עבדאסר כשמוע
קלם יברכם

ΔΙΟΝΥΣΙΟΣ ΚΑΙ ΣΕΡΑΠΙΩΝ ΟΙ ΣΕΡΑΠΙΩΝΟΣ ΤΥΠΙΟΙ ΗΡΑΚΛΕΙ
ΑΡΧΗΤΕΤΕΙ,

i.e. “Dionysius and Serapion, the sons of Serapion, Tyrians, have dedicated these to Hercules, the Prince,”

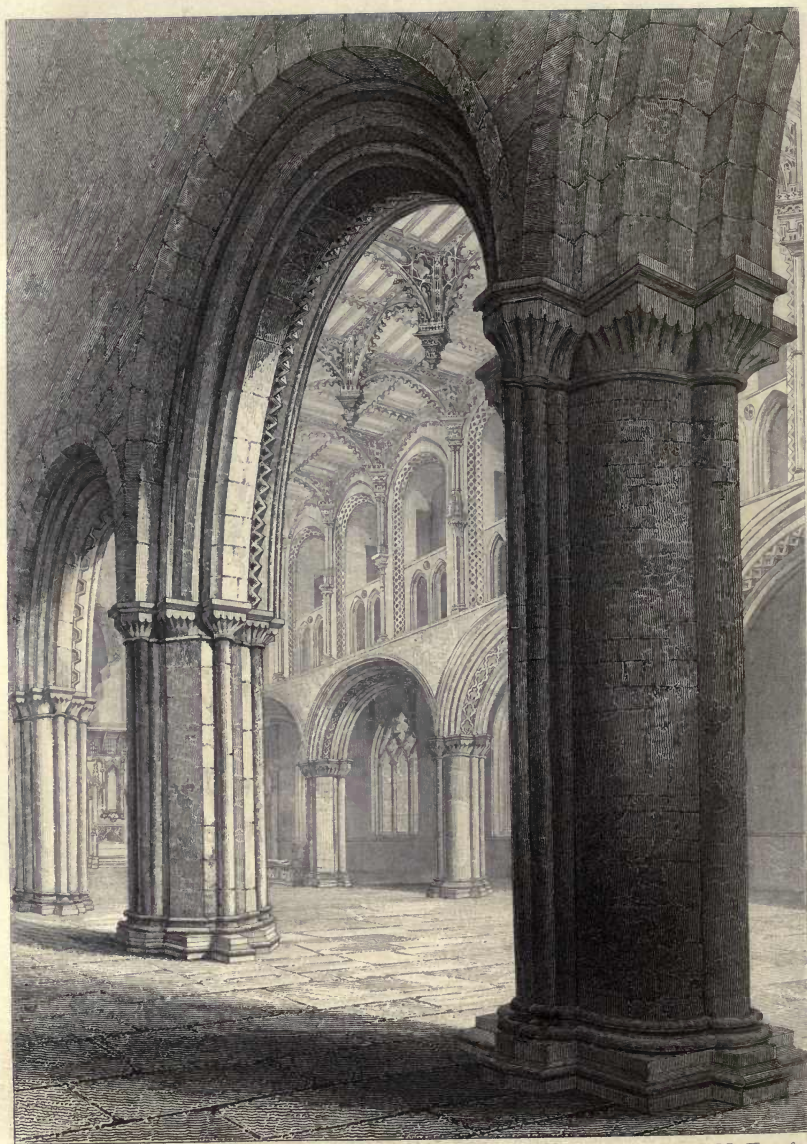
and would respectfully ask any man who is acquainted with the various inscriptions in the various western languages, in letters which may be referred to a common origin, if the Greek letters, here presented, could have been derived from these Aramaic characters? With respect to the date, we can only refer it to a period when the prevalence of the Greek language was encroaching upon the Syrian dialects. Suppose we ascribe it to the beginning of the second century before Christ? This would give, according to the lowest date assigned by Fynes Clinton to Cadmus, an interval of some eleven hundred years between the hero and the inscription, during which the metamorphosis of the Greek alphabet is supposed to have taken place; but the interval in which it took place is much shorter.

Some lettered coins of the Greeks are ascribed to the ninth century B.C.; undoubted specimens of such coins, and also of inscriptions belonging to the eighth, are still existent, and they show no tendency to any such portentous changes. Were the metamorphosis a fact, it must have been sudden and miraculous; but it was not so. From their first appearance to their present state, the two alphabets were specifically different, and had nothing in common but the name. And such studies are especially Christian, for, where Socrates, Plato, and Aristotle saw only barbarians, we see brethren,—children of the same father; where the Greeks saw only a confused mass of tribes, or of races, separated by seas and deserts, and severed by national enmity, and having often a strong belief that they were “*Terræ Filii*,”—the spontaneous produce of the soil which they inhabited,—we see our own kinsmen, toiling and suffering indeed, but advancing gradually, although with occasional lapses and retrograde steps, to the fulfilment of the purpose for which the world was created, and man, the image of his Maker, was placed over it.

J. WILLIAMS,

Archdeacon of Cardigan.

(To be continued.)



C. Jewitt del.

J.H. Le Keux sc.

ST DAVID'S CATHEDRAL.
NAVE LOOKING S.E.

THE HISTORY OF ST. DAVID'S.

(Continued from page 185.)

HAVING thus generally laid out their subject, the authors proceed to give a detailed account of the structure; but here the question presents itself, how is a minute description of the several parts to be combined with a history of the church as a whole? They have chosen the plan of treating them separately, giving the details first, and reserving the architectural history for a subsequent chapter; and as their object was to treat the subject exhaustively, this plan was probably the most advantageous; though, for our part, we should have preferred having the general history first. On this occasion, when our object is merely to give an outline of the subject, and to show the manner in which it has been treated, it will be more convenient to take the facts in their historical order.

The "Cenobium" of St. David's was subjected to many vicissitudes, having been repeatedly plundered by native chieftains, while its position on the sea coast exposed it to the frequent ravages of the Danes. In the lapse of six centuries, the primitive Church or College of St. David necessarily disappeared; and the church was destroyed and rebuilt many successive times. Misfortunes could not damp the zeal of its clergy; their exposed position did not induce them to seek some other, more inland and secure; but, true to the original site selected by their patron Saint, they bore up cheerfully against all adversities, until calmer times, and the introduction of a more durable kind of architecture, came to reward their fidelity; and we should not be unwilling to concede that the place might have had for them some fascination akin to that finely described by its present historians.

"Its geographical position is itself a parable; placed as nigh as possible to the setting sun, it seems to symbolize the triumphs of this kingdom, whose 'dominion shall be from the one sea to the other, and from the flood even to the world's end.'"

The present church dates from the year 1180. On the death of David Fitzgerald, and the failure of Giraldus to become his successor, Peter de Leiâ (1177) was nominated to the see, which he held for twenty-two years. He pulled down the old church, and commenced the creation of a new one, exactly answering to the present main fabric, the nave, choir, and transepts, with their aisles, but exclusive of the subordinate chapels. The work commenced in 1180, was still in progress in 1190, and could not have been completed long before 1220, when what was then called "the new tower" fell down, crushing, as is thought, the choir and transepts, so as to require complete rebuilding. This is supposed to have taken place between 1220 and 1248, when the work of De Leiâ underwent some slight alteration in a Transitional style. As soon as these were completed, St. Thomas' Chapel was added to the Cathedral, in honour of the "Martyrdom of Thomas à Becket."

An earthquake in 1248, which injured the Menevian Cathedral, and many others, probably rendered other reconstructions necessary. A Lady Chapel, in honour of the Virgin, is thought to have been first erected about the same time; but the present structure was erected about 1302, by Bishop Martyn, who is supposed to have enlarged the previous design. His episcopate extended from 1290 to 1328; and his place in their history of the Cathedral is thus noted:—

"On the whole, this chapel, though separated by a small difference in date and style, may be considered as the conclusion of the third epoch in the history of the fabric. It was the last distinct addition to the Cathedral, and brought the ground-plan within a very few feet of what it is at present. Up to this time the building was continually extending its dimensions; subsequent benefactors did little more than remodel the works of their predecessors. Bishop Martyn, more truly than any one else, may be said to have *completed* the existing church."

"Bishop Martyn was succeeded in 1328 by Henry Gower, one of the most munificent benefactors that the church of St. David's ever beheld, and who might almost deserve the name of the Menevian Wykeham. The alterations in the Cathedral

effected during his time in the complete Decorated style extend nearly throughout the whole building, and appear to have been carried on from one uniform design. The chief object at this time appears to have been to bring the aisles and chapels into a more regular and ornamental shape, and we may fairly conclude that an impulse was given in that direction by the foundation of Sir John Wogan, which bears date in 1302, but which, from the terms employed, appears to have merely a prospective reference, and may not have been carried into effect for a considerable time. It was at this period that the aisles both of the nave and choir, and also the chapel aisles, had their walls raised to their present height, and preparations were again made for vaulting the whole. That this was so with regard to the chapel aisles we have already seen proved by the existence of earlier preparations for vaulting: as to the rest it would certainly be the idea suggested both by the analogy of the parts just mentioned, and by a general view of the regular system of windows and buttresses which these parts of the church now present."

"The south wall has been completely rebuilt, yet the Romanesque shafts still exist built up in the new wall. Throughout the church the Romanesque capitals have generally been used up again, but in some cases Decorated-floriated capitals have been substituted."

"The system of vaulting designed at this time in the chapel and choir aisles is well and regularly managed; in the latter the windows fit well into the vaulting arches, and agree with the range of the arcades. In the chapel aisles the design of five low and narrow bays, which had been entertained at their original erection, was changed for three of greater elevation and wider span; to allow of which, as well as to obtain greater scope for windows, the external walls were raised. Over the couplet in the south aisle the vaulting shaft, with which one of the arches would otherwise have interfered, is curiously and ingeniously adapted to its form by having its lower part twisted, and made into a label for the arch.

"It is in this south chapel aisle that the work of this date appears to the greatest advantage. The east and south walls being now erected from the ground, Gower's plan appears as an original design, and not as an innovation upon an earlier one. In the north aisle the work is not so rich, there being merely octagonal shafts with plain round capitals, except where Early English floriated capitals have been worked up again."

"These internal changes were attended by corresponding remodellings of the exterior, so that all the aisles of the church received the general appearance of Decorated structures, a regular

system of windows and buttresses of that style being introduced. The only exception is in the north aisle of the nave, where we have seen that, instead of entirely new buttresses, a modification of the old pilasters was adopted. There is considerable variety in the internal window jambs; the northern windows are the plainest, and are set in distinct rear-arches; while throughout the south side, and at the east end of the aisles, we have moulded jambs of considerable richness. In the south aisle of the choir, and at the east end of the south chapel aisle, there are regular Perpendicular cavettos, a remarkably early instance of the employment of that form, but an attentive examination has failed to detect any insertion or change in the masonry. In the nave aisle Gower's favourite wave moulding prevails; in the south chapel aisle a *quasi* shaft and capital is added.

"The south porch, with its beautiful internal doorway, were now introduced: the doorway, as we have seen, supplanted a Norman predecessor."

Bishop Gower evidently holds a high place in the estimation of Messrs. Jones and Freeman; and few persons will be disposed to quarrel with their partiality to a Prelate who added so much to the beauty of this Cathedral. Other changes were introduced about the same time.

"During the episcopacy of Bishop Gower those Decorated changes and additions were made in the Chapter-house and buildings connected therewith, which we may fairly connect with the foundation of Sir Richard Symonds' chantry therein in 1329. We have seen that Gower himself founded a chantry in the Lady Chapel in 1334, at which time he would seem to have effected some considerable changes in that building, where we may fairly attribute to him the tomb of his predecessor Martyn, as well as the sedilia. The former is a manifest insertion, and could not be the work of the founder himself, as its canopy involved the blocking of the more eastern of the two small windows of which traces remain. The elongation of the south aisle also produced the blocking of the other. As these changes must have had a practical effect in diminishing the light in the chapel, one would have expected to find some windows of this date, but at all events they have given way to Perpendicular substitutes. During the Decorated period a stage was added to the tower; it has however been suggested that this was done a little before Gower's general renovation as it exhibits the ball-flower on its lower string, and that ornament is found nowhere

else in the church, except in the tomb in the south choir aisle, (No. 34,) whose canopy is cut through by Gower's string, and which we have therefore concluded to be earlier, though probably but very little earlier, than Gower's work."

Continuing the history, we find that,—

"The operations carried on in the Cathedral during the latter part of the fifteenth century and the commencement of the sixteenth were very extensive; they consisted chiefly in an entire renovation of the roofs throughout the main portion of the fabric. This work seems to have been carried on, not indeed from an uniform design, but with something like an uniform purpose, through a long series of years. Consequently there is considerable diversity in the mode in which the scheme was carried out in different parts of the building; and, beside this, there is considerable diversity even in those parts which are probably most closely connected in date and origin; none of the alterations of this age at St. David's exhibit anything approaching to that conspicuous mannerism which so remarkably distinguishes all the works of Bishop Gower.

"There are two names which especially connect themselves with the reparations of this date, that of Owen Pole, Treasurer from 1472 to 1509, and that of Edward Vaughan, Bishop from 1509 to 1522. To the former is attributed the roof of the nave, and there is reason to ascribe to him that of the choir also; but whether we are to consider them as having been erected at his private expense may be very well doubted. We may well imagine, considering his office, that he stood in no closer relation to them than the churchwardens whose names we often see attached to alterations of very different character; but the safer view may perhaps be the intermediate one, that they were executed at the charges of the Chapter or others, but at his instigation and under his superintendence."

The important services of Bishop Vaughan are then fully stated:—

"The changes of late date in the eastern chapels are constantly attributed to Bishop Vaughan, the last of that series of munificent Prelates who had so often filled the chair of St. David, and who, just on the eve of the revolution which was to extinguish them for ever, might by his benefactions, here and elsewhere, be almost said to have renewed the days of Gower. We may consider him as carrying out Pole's plan for re-roofing the church in a more sumptuous manner, his roofs being of stone, while those of his predecessor were of wood.

"First of all, in lieu of what had up to this time continued to deserve the name of 'vilissimus sive sordidissimus locus,' he erected the beautiful chapel which especially bears his name. He probably now for the first time blocked the lower east windows, and certainly cut an arch on each side through the hitherto solid north and south walls. This is shown, if by nothing else, by the fact that the northern arch cut through one of the arches traced out for the Decorated vaulting, and also involved the destruction of a Decorated tomb. We have also seen how a new stone has been inserted, in which the mouldings of the arch, thus interrupted above their natural impost, are, as it were, suddenly gathered up. This degree of respect for the design of a predecessor seems to show some intention of carrying it out by adding a vault to these aisles.

"The same Bishop is also generally stated to have brought the space immediately east of his own chapel to its present state; raising the walls and adding the existing vaults and windows, though their inferiority to the work immediately connected with them to the west is most conspicuous. The Perpendicular work of the porch may also be safely referred to the same hand, by reason of the exact similarity between the last mentioned window and that in the parvise. Yet without some such evidence one could hardly have believed that its extremely poor details could have proceeded from the same hand and period as the exquisite workmanship of the Trinity Chapel.

"At the same time the Lady Chapel was remodelled, and at last received a stone vault not only in idea but in reality. Parts of the walls seem also to have been new cased externally; some operation of this kind may be surmised at the east end, where the original window is so completely blocked that hardly any traces remain without. It was still more effectually done in the eastern bay on the north side, as is shown by the part of the wall west of the buttress being narrower than that to the east of it, evidently because, while the latter was cased, the former retained only its original thickness. The buttresses on each side, the singular turrets at the east end, and the open parapet, of which only just enough remains to prove its existence, were added at this time, and the present windows inserted; but beyond these changes, the masonry of the southern wall appears to be still the original work of Bishop David Martyn.

"The blocking up of the east window is an unsightly and apparently unaccountable singularity. It seems indeed that the height of the original east window was inconsistent with the roofing now introduced, as is shown by the top of its arch being cut off, but it seems very strange that a lower and broader window

in the style of the time was not introduced, especially as the state of the wall inside, where the original jambs, &c., remain, show that no attempt could have been made, as in some other instances, to supply, however inadequately, the place of an east window by some display of the subsidiary arts.

"Finally, the tower received the addition of another stage, raising it to its present height. A portion of the Decorated belfry stage was taken into the choir, by substituting wooden vaulting for the flat ceiling which seems to have previously occupied this position. As the vaulting, the springers of which were placed on the Decorated roof shafts, rose nearly to the middle of the Decorated stage, the partial blocking of its windows followed as a necessary consequence."

The summary of the last of the series of great renovations is very ably written :—

"The more we contemplate the changes effected in the Cathedral at this time, the more we are struck by the extreme diversity of the different portions. For instance, the propping of the wall, at least as it appears within, was an ingenious expedient well carried out; the workmanship of the flying buttresses themselves and of the new capitals are both extremely good. Yet one can hardly doubt that this was effected at the same time as the change in the tracery in the adjoining windows, one of the most unlucky botches on record. And even in those portions which may be all set down as good work, but little resemblance can be recognized: this holds good both in smaller details, as the utterly different character of the Perpendicular windows and their jambs in different parts of the church, and in the utter dissimilarity of the roofs. All this is remarkably different from the course pursued in the works under Bishop Gower, where a systematic plan of repair was evidently kept to throughout the building, and a great analogy, and often an actual identity, may be observed between the smaller details and ornaments employed in distant portions of the Cathedral. Yet with all this diversity, the different portions of the Perpendicular work hang together as parts of a whole, though the bands which unite them are not so readily perceptible as in the work of the preceding period. The great point at which the restorers of this age aimed was a thorough renovation of the roofs of the church, the point in which it had up to their time remained most defective. Every earlier period in the history of the fabric had witnessed the commencement of designs for the appropriate covering of the church, each of which was supplanted by others destined, like itself, never to arrive at perfection. Every period had covered a greater or less extent

of wall with arches traced out for vaulting, but as yet one single chapel was the only place in which this intention had been carried into effect. But now every part of the whole body of the church, from the west front to the east wall of the Lady Chapel, received an ornamental roof of some sort or other; the design at least was extended to the aisles of the nave; and it is not improbable that enriched timber roofs may also have been added to the eastern aisles, as their present state precludes any evidence on this point; perhaps however, as has been already hinted, the intention of vaulting them may have still been entertained, though again never carried into effect. That the works of this period were not fully completed, is shown by the imperfect state of the ceiling in the south aisle of the nave.

“So general a reparation of one member of the fabric throughout must have been done on some systematic plan, however great the diversities of execution may have been. And, as far as the roofs are concerned, there is no great difficulty. Bishop Vaughan, with a pardonable vanity, reserved the most perfect and sumptuous form of roof for that part of his church which was to bear his own name, and which he had himself rescued from a state apparently approaching very nearly to desecration. The roof of the Lady Chapel appears to have been little less sumptuous; but an inferior style of vaulting might suffice for the mere passage between the two. The walls of the nave, which could not support their own weight, were clearly inadequate to support that of a stone roof; they therefore received a wooden one of the most gorgeous character. But it is not so clear why the presbytery was not vaulted; for, if the walls could sustain an addition of height, one would have thought they might have supported a stone roof, at least if they had remained at their original elevation.

“And even in those portions of the Perpendicular renovation which are not thus brought together as parts of one design, some mark is continually found connecting them with each other as parts of the same actual work. Thus the similarity of the open parapet—we may add, of the hexagonal turrets, allowing for the difference of their use and position—found nowhere else in the church, connects the upper stage of the tower with the new work of the Lady Chapel, and thereby with the general reparation of the roofs of which it is but a part. Bishop Vaughan's Chapel and the passage beyond it not only form part of this general design, but can hardly fail to have been reconstructed at exactly the same time, yet we have seen that a similar window fixes the porch as contemporary with the passage, and thereby with the chapel, that is, the worst Perpendicular work in the church with the best.

“The extensive changes just commented on, may be considered as completing the Cathedral. Up to this time, like every other building, the very perfection of architectural skill and the passionate love of its exercise, which characterized the times, had exposed it to successive alterations from the taste or caprice of individual benefactors. No church during the middle ages can ever be regarded as finished; from many doubtless the scaffolds were hardly removed for centuries; each one remained alike a vehicle for the display of private liberality or ecclesiastical munificence, and a toy to be changed and moulded according to the pleasure of its guardians. The sentiments with which we now regard our ancient fabrics, as works of art and historical monuments, to be sedulously guarded, on both grounds, from every unnecessary innovation, could only arise when the art was becoming a dead one, and when the ages which it represented, their systems and feelings, were for ever remanded to the past. Up to this period every change is regarded as a benefaction; we may occasionally question its taste, but we sympathize with and applaud the spirit from which it arose; in the most deplorable innovations up to the sixteenth century, we do not object to the principle of change, but only to the mode in which it was effected in that particular case. But when a work is not only completed, but by lapse of time and revulsion of feeling thoroughly stereotyped as a historical monument, it becomes a solemn trust for our preservation, and, if need be, our restoration. All change not strictly included under the last term is set down as to be in itself reprehended, only to be justified by special circumstances, the burden of proving whose existence rests in every case with the innovator.”

And, in the concluding remarks, we are pleased to find an anticipation of one of the finer passages of Ruskin's *Modern Painters*.

Other renovations, though of minor importance, are carefully recorded; and the history of the Cathedral is regularly brought down to the present time.

Having concluded this rapid historical outline, we might now be able to enter upon the study of the details, but that the length to which this article has already extended, compels us to be brief. One of the main features will perhaps serve as an illustration of the whole. The nave may be selected for this purpose. It was constructed originally by Peter de Leiâ; and as we have seen, a new and gorgeous roof was added by Treasurer

Pole; but, until a recent period, a thick coating of whitewash obscured the more delicate beauties of this and other parts of the church. The care of one of the present residentiary canons, in this respect, was attended by pleasing results; the whitewash was removed; the richness and delicacy of the mouldings and floriated capitals now became apparent; and "one of the chief beauties of the nave was then brought to light in the natural colour of the stone, at once rich and sombre, and harmonizing wonderfully with the general effect of Peter de Leiâ's architecture." The accompanying engraving will enable the reader to form some idea of the grandeur of this part of the structure; and the authors' description will deepen the impression:—

"The nave and aisles, viewed externally, do not present much that calls for minute remark. They form a long, low, regular structure, broken only on the south, which is at once the part best preserved, and withal the original *show side*, by the necessary addition of a porch, and on the north by the vast props which the precarious condition of the fabric has rendered necessary in later times. The general appearance of this portion of the church has certainly suffered much more than the rest from the lowering of the roofs, which has not only caused a deprivation of positive height, but has introduced a real want of proportion. The aisles, in their present form, are lofty, and the clerestory low; a high roof to the latter is therefore especially necessary in order to preserve the general importance of the nave.

"The nave and aisles consist of six bays of unusual width. The aisles are lighted by a series of large three-light windows, interrupted only by the doorways in the second bay from the west. These windows were originally Decorated, and, on the north side at least, of the Intersecting pattern; but the tracery remains untouched in one window only, on the north side. In three others on that side the Decorated tracery, without being entirely removed, has been converted into a strange and most unsightly kind of Perpendicular. In the rest the tracery is modern Decorated; which, in all but the western window on each side, supplants a Perpendicular insertion in the original jambs. The western pair, previously to the late repair, were blocked, with Debased loopholes inserted. The jambs are somewhat richer on the south side than the north. In the south aisle the bays are divided by rather weak buttresses terminating in

plain octagonal pinnacles ; in the north by flat pilasters, whose breadth diminishes at about half their height, with the exception of the western one, which is of the smaller breadth throughout."

A description of the clerestory, porchways, and other external features here follows ; and then the authors proceed to describe the interior of the nave :—

"That the principal internal features of the nave are entirely Romanesque may have been already inferred from the clerestory ; but the external appearance of that portion of the building would never suggest either the extreme richness of the internal architecture, or the fact that the style is therein exhibited in its latest form. It would in truth be more accurately called Transitional ; for although the employment of the round form in the main constructive arches produces the general impression of the former style, yet the details are very far advanced towards Gothic, much more so indeed than those of many structures in which the pointed arch is extensively employed. In fact there is but very little difference in detail between the Romanesque of the nave and the Transitional work of the choir, and we shall find that the pointed arch is by no means excluded from the former, either as a constructive or a decorative form.

"Its general effect is extremely striking, from the remarkable richness of the architecture, and especially from its great multiplicity of parts ; characters sufficiently marked to have been conspicuous anywhere, but which are the more strongly forced on the eye from their utter contrast with the rugged and weather-beaten aspect of the church without. Possibly the circumstances which conduced to the lack of external ornament may have led its designers to counterbalance this deficiency by a superabundance of internal decoration. Certain it is that very few structures of the same size equal this Cathedral in the richness and elaborateness of execution lavished upon this portion of this interior. In fact much of the solemnity of a Romanesque nave is lost, an effect which is certainly far better produced by more massive proportions and a greater extent of unadorned surface.

"The deficiency of height which appears without is fully as perceptible in an internal view ; several circumstances indeed combine to render it especially conspicuous. The positive breadth is great ; the span of the pier-arches is immense ; there is an entire absence of any marked vertical lines ; and the character of the upper stages, where the whole extent of wall is filled up far more completely than is usual in such cases, conduces to the same result. Notwithstanding the width of the

pier-arches, the real bulk of the piers hinders any great effect of lightness, while much of Romanesque solidity is lost. The piers are of no great height, consisting of masses alternately round and octagonal, with shafts attached to the cardinal points, those towards the aisles, which were designed as vaulting shafts, being themselves clustered. The capitals afford an interesting study; the prevalent type is a degenerate, though by no means uncommon, variety of the cushion form, though some are of other kinds, several being floriated; while two of the shafts attached to the first pair of piers from the east are remarkable for the exquisite grace of their foliage, which approaches much nearer to the classical models than is at all usual in this country. A single capital on the north side retains vestiges of a small figure or statue, which has been broken off. It is perhaps to be regretted that so many of the attached shafts, both here and throughout the church, are without a neck-moulding, which detracts much from the completeness of their appearance. The bases are excellent, and decidedly Early English in section, with the characteristic hollow. The plinths exhibit some variety; they are rectangular, adapted to the form of the pier, except that the cluster towards the aisle rests on a single semi-octagonal member. In a single case on the south side we find the tongue of foliage on a small scale. The arches are very rich, and elaborately moulded on the face towards the nave, in such a manner, and to so great an extent, as to retain as little Romanesque effect as is consistent with the continued use of the round arch and other distinctive features of the style. The outer order has sectional mouldings rapidly advancing towards Early English; the inner has surface mouldings partaking a good deal of a sectional character, and which, together with those in the clerestory, afford a valuable study of the process by which the projecting tooth-moulding of the Early English style was developed out of the surface-carved chevron of its predecessor. The western pair of arches, being narrower than the rest, are kept at the same height by being pointed, though not very well turned. Their responds are of somewhat different character from the piers, the bases being of another section, and without the strongly marked hollow, while the subordinate shafts on the eastern face were detached, and have consequently been destroyed. In estimating the merit of these arcades, it must be remembered that no small portion of their effect is derived from the rich and deep tints of the ashlar employed, brought from the neighbouring quarries of Caerfai. The whole has been rescued from the white or dingy yellow wash with which it was formerly disfigured; part has been carefully scraped, and part

washed the colour of the stone. Neither process has been as yet applied to the upper portions of the wall.

"The arrangement of the upper portion of the elevation is singular, if not unique. They may be considered as one architectural member, being recessed within a single rear-arch, with its cill coming down to the string above the arcade. This, or something similar, is found in the choir of Southwell and elsewhere, but the manner in which it is effected seems to be peculiar to St. David's. In the other instances, the triforium is, architecturally speaking, entirely lost in the clerestory; at St. David's it still remains a feature of no small importance. We may best regard the whole elevation as divided into two stages, of which the upper is again subdivided into smaller ones. We have seen that two windows in the clerestory answer to each bay of the arcade; each of these has its own rear-arch, within which, below the opening of the window, is formed the triforium-range, or what occupies its place. The result is one of great richness, but very confused. The amalgamation of distinct members precludes the usual appearance either of a church with, or of one without, a triforium; besides that the treatment of the triforium arches is by no means pleasing. The passage itself is merely formed in the thickness of the wall over the pier-range, and only opens by an occasional round arch into what, were the aisles vaulted, would be the space between the double roofs, and which, in the ceiled south aisle, really is so, but on the north side, is necessarily a portion of the aisle itself. The round arches just mentioned have a heavy roll, formed of a very small segment, like many others in the church, and a *quasi* capital.

"This portion of the nave is almost as richly decorated as the arcades below, and, from the smaller scale of its parts, the ornament is more conspicuous. The principal arches, acting also as the rear-arches of the clerestory windows, are without shafts, but are lavishly enriched with the chevron, and other late Norman decorations. In some the Early English toothing appears in an almost perfectly developed form. The triforium itself consists of two pointed arches, also without shafts, but with the mouldings continued down the jambs, and the edges rounded off, so as to produce a sort of heavy roll. Whether this moulding did or did not also extend, as a kind of string, below the pointed openings, is far from clear. In the spandril between each pair of arches is a small circle, adorned alternately with a star and an interlacing moulding. There seems a certain want of harmony between these rich circles and the comparatively plain arches with which they are so closely connected.

"Between the arches comprizing this combined triforium and

clerestory still rise the shafts originally designed to support the contemplated vaulting—an early instance of vaulting being even contemplated over so wide a space. The vaulting was evidently designed to be sexpartite; the great width of the arches probably rendering two lateral cells in each bay imperative. The shafts are alternately single and clustered, those of the latter form being placed over the piers, as having to support the transverse arches of the vault. The arches—pointed ones—of the cells may be distinctly traced, but at present the capitals of the shafts only serve to support the still smaller clustered shafts of wood belonging to the gorgeous ceiling of the nave. This is an addition of Late Perpendicular, if not Debased date, some of its forms manifesting a clear tendency to Cinquecento, although they do not actually introduce any details that can be distinctly said to belong to that style, if we may except a peculiar ornament occurring on the pendants, and representing a dragon.

“This very singular, if not unique, structure is, in its construction, simply a flat ceiling of timber laid upon the walls; but by some, certainly unjustifiable, violations of the laws of architectural reality, such as are not uncommon even in the stone roofs of that period, it is made to assume a character wholly its own, and which it is very difficult to describe in an intelligible manner. By the employment of vast pendants, which at the sides take the form of immense overlapping capitals to the small shafts already mentioned, the ceiling appears to be supported by a system of segmental arches effecting a threefold longitudinal division of the roof, and crossed by a similar range springing from the walls. Of course these arches in reality support nothing, but are in fact borne up by what appears to rest on them. Notwithstanding this unreality, and the marked inconsistency of this roof with the architecture below, notwithstanding that its general character would have been much more adapted to some magnificent state apartment in a royal palace, still the richness and singularity of such an interminable series of fretted lines renders this on the whole one of the most attractive features of the Cathedral. Both the arches themselves, and the straight lines which divide the principal panels, drip with minute foliations like lace-work in a style of almost Arabian gorgeousness. It is much to be regretted that this ceiling cuts off the top of the western arch of the lantern, which at once spoils the effect of the latter, and gives an unpleasant appearance to the unfinished pendants of the ceilings, when seen from behind, out of the choir. Still this very view of the roof, in which hardly any other part of the nave is visible, is wonderful in the extreme.”

The Archæology and Heraldry of the Cathedral are described at full length, and the chapter contains an interesting account of the Shrine of St. David.

Besides the Cathedral, there are two other buildings of importance, namely, St. Mary's College, and the Episcopal Palace. These, with other buildings, receive their becoming share of attention, in the chapter on Subordinate Buildings; but we can only find room for the general description of Gower's Palace:—

“Although at St. David's, as well as in almost every other city, the Cathedral is absolutely the object of greatest interest and attraction, yet relatively, among structures of its own class, a far higher rank must be accorded to the magnificent remains of the Episcopal Palace. It is hardly necessary to say that many churches, even of inferior ecclesiastical rank, greatly surpass St. David's Cathedral in extent and in positive beauty, though certainly there is none which could so well occupy its peculiar position; of the Palace on the other hand it is hardly too much to affirm that it is altogether unsurpassed by any existing English edifice of its own kind. One can hardly conceive any structure that more completely proclaims its peculiar purpose: it is essentially a palace and not a castle: we have not here the moat, the tower, the frowning gateway, or any feature proclaiming, if not an intention of hostility, at all events a state of things involving the necessity of defence: the prominent points are the superb rose-window of the hall and the graceful spire of the chapel, importing an abode, not of warfare, but of hospitality and religion. Even at Wells the Palace is sufficiently fortified to show that at least the possibility of an attack was contemplated; but at St. David's everything proclaims a dwelling of peace. The actual cause of this is undoubtedly to be found in the circumstance of the Palace standing within a fortified close, so that hardly any further defensive preparations were needful for the episcopal residence itself. This arrangement however is a very fortunate one, both as greatly enhancing the moral effect of the place, and producing a structure of a class which is only too rare. Of castles we have enough and to spare; of domestic work so strictly ecclesiastical as the Palace of St. David's but few such examples remain. And though we must regret its desolate condition and long desertion by its ancient occupants, yet even this circumstance has preserved to us a stately work of architecture in a state far more perfect and unaltered than we could reasonably expect to

find it if it had remained in actual occupation during the last two centuries.

"The Palace has, like the College, the advantage of being a structure of a single date and style, erected from one harmonious design. For if we thus lose the opportunity of such interesting inquiries as those which form the subject of our last chapter, the direct artistic study of a building in its entire purity is undoubtedly preferable. The founder of the existing structure was Bishop Gower, and it is the greatest of the numerous works which still exist to bear witness to the skill and bounty of that munificent benefactor of his church and diocese. Gower held the see from 1328 to 1347, and there is perhaps sufficient evidence for fixing the date of the Palace about 1342. The style consequently is Decorated, of which it is a beautiful, and in many respects both enriched and unique example.

"In thus speaking of the Palace as the product of one mind, erected from one design, it is not meant to assert dogmatically either that no stone remains of earlier or later date than the time of Gower, or that no interruptions or alterations of plan took place during the time of his erection. There is evidence to show that the latter at least have taken place; the masonry bears witness to stoppages, which indeed could hardly have failed to occur in the execution of so extensive a design; in some cases even the original plan appears to have been exchanged for another during the process of building. But the structure, as a whole, is one, consistent and harmonious; if any portion of earlier work should be found to remain, it is in the form of mere walls, introducing no architectural feature, and the later changes, when they do not amount to actual destruction, are few and trifling indeed."

"The general plan of the Palace is quadrangular, but it is so broken up by numerous projections, some at right angles to the main fabric, others assuming the form, as it were, of aisles, that the monotony of the square form is altogether lost, and a most varied and picturesque effect produced. One would think the designer eagerly seized every opportunity of introducing a break or angle of any kind; and the result is that, while the main fabric is kept at the same height throughout, a remarkable distinctness is given to the more important of its component parts."

Having completed our survey of the labours of Messrs. Jones and Freeman, and found much gratification in the perusal of their work, we now recall to mind the

commendation bestowed upon the several parts, and have much pleasure in introducing the work to our readers as a most valuable contribution to the literature of the Principality. The work has been published by subscription, and the subscribers may be warmly congratulated on the possession of a volume which reflects the highest credit upon its authors, and which ought to be found in the library of every gentleman connected with Wales, or interested in Cambrian literature.

THOMAS STEPHENS.

Merthyr Tydvil, May, 1856.

A TREATISE ON THE CHIEF PECULIARITIES THAT
DISTINGUISH THE CYMRAEG, AS SPOKEN BY
THE INHABITANTS OF GWENT AND MORGANWG
RESPECTIVELY.

By PERERINDODWR.

(*Continued from page 40.*)

THE DIALECT OF MORGANWG.

MORGANWG boasts of the antiquity of its literary institutions, its bardic chair, and the provincial peculiarities of its dialect; and it is my opinion that there is neither in practice, nor on record, anything so old as some things which are used in the dialect of this province. There was a hot controversy, lately, between the Rev. John Jones, (Tegid,) of Oxford, and the Rev. W. B. Knight, of Margam, respecting the orthography of the Welsh. The former insisted, vehemently, upon the etymology of the language as the criterion of orthography, and made use of marks for the purpose of distinguishing the grave and light sounds. His system is to be seen in the Essay for which he received the gold medal at the Caermarthen Eisteddvod, A.D. 1829. The latter followed the orthography of the old Welsh Bibles, using a multiplicity of

double letters where nothing in the etymology required them, and placed double letters to every grave word, and often in the terminations. It is according to this system that the Merthyr publications are issued out of the press; and the *literati* and bards of Morganwg are very zealous for the old plan, though the bards and writers of Wales, almost all, now follow the footsteps of Tegid, Idrison, &c.

The “Cyfrinach y Beirdd” is a compilation of ancient manuscripts, and therefore presents a fair field on which we may see the arrangement which for ages was adopted in that part of the country. In the said book may be seen *hynn* for *hyn*, and *ynn* for *yn*!

The following is a composition appertaining to the eleventh century, written in the orthography of Morganwg:—

Dar a dyfwys ar y clawdd
Gwedi gwaedffreu gwedi ffrawdd;
Gwae wrth win ymtrin ymtrawdd.

Oak that grew on battle mound,
Where crimson torrents drench'd the ground,
Woe waits the maddening broils where
sparkling wine goes round.

Dar a dyfwys ar y glas,
Gwedi gwaedffreu gwyr a las;—
Gwae wr wrth y bo a'i cas.

Oak that grew on verdant plain,
Where gush'd the blood of warriors slain,—
The wretch in hatred's grasp may well of
woes complain.

Dar a dyfwys ar y tonn,
Gwedi gwaedffreu a briw bronn;—
Gwae wr wrth ei gaseion!

Oak that grew on verdure strong,
After bloodshed's direful wrong
Woe waits the wretch who sits the sons of
strife among.

Dar a dyfwys ym meillion,
A chan a'i briw ni bu gronn;—
Gwae a gar gwydd ymryson!

Oak that grew on greensward bourn,
Its once fair branches tempest torn,
Whom envy's hate pursues shall long in
anguish mourn.

Dar a dyfwys ar dir penn
Gallt, ger ymdonn mor Havren,
Gwae wr na bai digon hen!

Oak that grew on woodcliff high,
Where Severn's waves to winds reply,
Woe waits the wretch whose years tell not
that death is high.

Dar a dyfwys yngwynnau
A thwrf a thrin a thrangau;—
Gwae a wyl na bo angau.

Oak that grew through years of woes,
'Mid battle broils' unequal'd throes;
Forlorn is he who prays that death his life
may close.

See T. Williams' *Cardiff Castle*, pp. 39, 40.

I will now, in approaching the subject, say a word about the chair of Morganwg. Some persons maintain that it was at the Caermarthen Eisteddvod, about A.D. 1450, that the bardism of Morganwg was first arranged;

but this is a mistake, for there was an older system in Morganwg than the one of Caermarthen. After the death of Arthur, and the confusion of wars, Cimbric lore and learning greatly declined; but about the beginning of the ninth century, Ceraint, the Blue Bard, flourished, and revived a chair at Llandaff, which had for its motto "God and all Goodness." This was the beginning of the Chair of Morganwg as distinguished from the Chair of the Bards of the Isle of Britain, or the one of Caerleon-upon-Usk, under the system of the Round Table, though it was some time afterwards that it was called the Chair of Morganwg.

Einion ab Collwyn established a chair in Tir Iarll, which district comprised the Pil, Margam, y Bettws, and Llangynwyd. This chair was called the Chair of Einion. He was the person who was called Einion the Betrayer, because he had betrayed Iestyn ab Gwrgan into the hands of Robert Fitzhamon. Robert fought against Iestyn, and wrested Morganwg from him, when in the division of Morganwg, Einion received the lordship of Misgyn, which reached to Tir Iarll.

Cai Hir, lord of the comot of Maesmawr, was the first who fixed a chair in the comot of Maesmawr, having removed it from Caerleon out of the way of the devastation and incursion of the Saxons. In the wars of Rhys ab Tewdwr and Iestyn ab Gwrgan, this chair was again disturbed, and continued to be so until the time of William, Earl of Gloucester. It was during his life and provincial sway that the name of the comot of Maesmawr was changed into that of Tir Iarll; where he revived the chair, and bestowed privileges and immunities upon the bards.—*Cyfrinach y Beirdd*, preface, p. 10.

Now it is evident that the system of Morganwg is much older than that of David ab Edmund, at Caermarthen.

We see also that the province of Gwent was supreme in regard to the bardic chair of Cymru, since there is no mention of any such institution until the time of Arthur, after the departure of the Romans. It is at that era, it may be said, the Cymric bardic chair commenced its

existence, and thus the province of Gwent is the Eve of the bardic chairs unto this day, though there is nothing of the kind there at present.¹ Nevertheless, Gwent may boast of one of the most glorious Welsh societies that the world ever saw for the cultivation and protection of any language whatsoever. May success always and for ever attend it.

The Welsh Society which was lately established at Cowbridge has assumed the name of the Chair of Morganwg. The bards of Merthyr, in like manner, call their institution the Chair of Merthyr Tydvil.

The name of Gorsedd Morganwg still continues. What is meant by the name is, the Order which Iolo claimed, and which he bequeathed to his son Taliesin; the operations of this gorsedd are carried on at the rocking-stone, where bardic degrees are conferred upon worthy candidates.

THE PECULIARITIES THAT CHARACTERIZE THE DIALECTS OF
GWENT AND MORGANWG, AS SPOKEN BY THE PRESENT
INHABITANTS.

That provinces differ in the mode of articulating, and in the use of the same words, is clear, as may be seen in the variety which exists between Gwent and Dyved, and between Deheubarth and Gwynedd. It is not unusual to see a lay peasant from Gwynedd unable to converse much with a man of similar character from Dyved. The *acw*, *efo*, *cethin*, &c., of the Gwyneddian, and the practice of dragging his words to the point of his tongue, into a kind of lisp, his slow mode of speaking, together with a provincial accent, render his speech so strange to the ear of the Dimetian, that the latter cannot, without considerable difficulty, understand what the North-man says. On the other hand, the thin voice, the lively and abrupt

¹ We are happy to inform our readers that the ancient bardic gorsedd was revived on the banks of the Tav, about six years ago, and that its operations are carried on duly, and with much solemnity, at the several equinoxes and solstices, according to primitive usages.
—ED. CAMB. JOUR.

utterance of the Dimetian, together with his *lweth*, *ymbeidis*, *siompol*, &c., and his peculiar accent, cause his language to be rather unintelligible to the inhabitants of Gwynedd.

A provincial dialect may be divided into several heads, but in order to obviate confusion, I shall consider the point briefly under the four following heads. *First*,—The different position of letters in words, such as *Lloi* for *Lloiau*, *Tai* for *Teiau*, *Tade* for *Tadau*, *Gweitho* for *Gweithio*, &c. *Secondly*,—Change of terminations, and varied plurals, as *cerwn* for *cerddwn*, *id* for *aid*, *on* for *ion*, *offeirid* (sometimes *ffeiredi*) and *meibon*, for *offeiriad* and *meibion*, *pregethwyr* for *pregethwyr*, *sowdwyrs* from *sawdwyrs*, (*soldiers*.) &c.² *Thirdly*,—Difference of pronunciation. All the provinces of Wales differ greatly in their local pronunciation; where it is said *caseg* in one district, it is pronounced *casig* in another; also *tattws* instead of *tatto*, *Magws* for *Margaret*; *Palws*, *Malws*, *Mali*,³ for *Mary*, &c. *Fourthly*,—The adoption of words in one district that are obsolete in another, such as *aeth* in one place, and *arswyd* in another: so also *dannod*, *edliw*,—*erfn*, *maip*,—*ewn*, *hy*, &c.

Now to the subject. The difference which characterizes the dialects of Gwent and Morganwg, as spoken in the present day by the people, is very slight; consequently there are not many peculiarities for us to notice here. It is not easy, indeed, to perceive that there exists between them any particular difference, for the inhabitants are near to one another, and pursue the same avocations, which tend to unite them more closely in the peculiarities of their language than if they had been at a greater distance the one from the other, and less similar in their pursuits. If a subject had been proposed with the view of showing the difference between Gwent and Dyved, and between Deheubarth and Gwynedd, it would have afforded a scope for noticing a great many of the peculiarities that distin-

² Quos illi [Celtici] *Soldurios* appellant.—*Cæs.*—ED. CAMB. JOUR.

³ *Màli* and *Màlen* are common in Dyved.—S. E.

guish the dialects of those countries respectively. But though the field on the present occasion is so limited, I will endeavour to creep towards some plan, whereby I may show what I can of the characteristics of the dialects of Gwent and Morganwg.

Perhaps my best plan will be to divide the two countries into three parts, and to endeavour to find the language of both provinces one and the same in the middle; it will then be easy to distinguish the eastern extremes of Menevia from the western extremes of Morganwg. I will suppose that the eastern line belonging to the central part runs from the mouth of the river Rhymney by Tre Eleirch, (three miles eastward of Cardiff,) to a little eastward of Coed y Cymmer, and that the western line belonging to the central part runs from Merthyr Mawr to Aberdare, and that the eastern line of the eastern division terminates where the Cymraeg ceases in Menevia, and that the western line of the western division terminates at the boundaries of Caermarthenshire.

In arranging the peculiarities of the Cymraeg for the three said divisions, I will also exhibit the examples in the phraseology of Dyved, with the view of showing in what respect that varies from the dialects of Gwent and Morganwg. I will, moreover, write them in pure language whenever it happens to be impure through local corruption. In this way the Cymro will be enabled to see a great variety in the language as spoken in the present day in South Wales.

Example 1.

M.—Dydd da chi.

E.—Same.

W. D.—Dydd da chi, *and* dydd dawch.

P.⁴—Dydd da i chwi; the verb *Bydded* being understood.

The pronunciation of the central division is the same as that of the eastern, in the above salutation, but in the

⁴ M. denotes the Middle division, E. the Eastern, W. the Western, D. Dyved, and P. the Cymraeg in its purity. Let this be borne in mind throughout all the examples in the following pages.

western division it approaches the thinness of the Dimetian accent. The foregoing words are met with in all the divisions; and *prydnawn da chi* occurs also in all, though it is not much used in the division of D. Again, *Diweddydd* (*Diwedd y dydd*) *da chi* is of frequent occurrence throughout Gwent and Morganwg, but the expression is quite obsolete in Dyved, and it can scarcely be understood by one out of ten of the illiterate inhabitants of that province.

There is another mode of temporal salutation in Gwentllwg, which is not in general use in any other part of Wales. The word is derived from *Echwydd*, evening, or autumn, and it is used thus, *Gwydechodd da chi, dewa yn y gwydechodd*, &c. It is inexplicable how such a phraseology could have entered into the Gwenthwyseg. *Gwydd* denotes knowledge and approximation, and *echwydd*, evening; so, may a good evening approach to you, is the meaning of the expression. *Blwyddyn newydd dda chi (i chwi), priodas dda, siwrnai dda, newydd da, luck dda*,⁵ &c., are the same throughout South Wales, except only in point of accent. In Gwentllwg *rhwydeb i chi* is often used for *rhwydd-deb i chwi*, or *rhwydd hynt i waith*, or *taith*, &c.

Example 2.

M.—Ble chi'n myned?

E.—Same.

W.—Ble chi'n mynd?

D.—Ble chi'n mynd? and very often gado.

P.—Pa le yr ydych chi yn myned?

Very frequently it is said throughout Gwent and Morganwg, *I ble ti'n myned? Ble'r di di?*⁶ *Ble'r ewch chi?* But we never hear *Ble chi'n gado?* in the south-east of Deheubarth, as we do in Dyved.

⁵ *Lwc dda* is the Cardiganshire pronunciation.—S. E.

⁶ This appears to be a mistake for *Ble chi'n cadw?* (where are you keeping? or, where do you live?) a phrase often used in Western Dyved.—S. E.

Example 3.

M.—O ble dethoch chi ?

E.—Same. Singular number, O ble dest ti ? from daethost.

W.—Same, same.

D.—O ble deithoch chi ? Singular, O ble doest ti ?

P.—O ba le y daethoch chwi ?

The above questions are very often asked without the preposition *o*, as *Ble dethoch chwi* ? There is another inquiry in the past tense of the verb *bod*, which is thus used :—

Example 4.

M.—Ble buot ti ? Plural, Ble buoch chi ?

E.—Same, same.

W.—Ble buest ti ? Ble buoch chi.

D.—Ble buest ti ? Same.

P.—Pa le y buaist ti ? Pa le y buoch chwi ?

Example 5.

M.—Mai'n dywydd gôr iawn.

E.—Same.

W.—Mai'n dywydd ôr iawn.

D.—Mai'n dewi wêr iawn ; sometimes ymbeidis, or embydus.

P.—Mae yn dywydd oer iawn.

If the weather be fair, the expression throughout Gwent and Morganwg is, *Mai'n dywydd fine uncomon*, but this is never heard in Dyved. If the atmosphere be close it is said, *mai'n dywydd mwyrn iawn*, and *mai'n fwrn uncomon* ; also, *Mai'n dywydd moglyd uncomon*, and *mai'n dywydd brwnt uncomon*.

Example 6.

M.—Merch lân fudyr yw hi.

E.—Same.

W.—Merch lân iawn (and sometimes fudyr) yw hi.

D.—Merch lân iawn yw hi ; or, Merch lân odiaeth yw hi.

P.—Same.

The above import of the word *budr* is sadly misplaced. Its real meaning is *dirty* or *loathsome* ; highly complimentary to the fair sex ! The expression is heard in various forms ; thus *merch led lân yw hi* ; *merch gryn*

lân yw hi, and *merch bert yw hi*. The last adjective is very often used in Dyved. The same words are employed throughout all the above divisions to denote the quality of anything created or made.

Example 7.

- M.—Ewch i'r farchnad i brynu cig llo.
E.—Ewch tshia 'r farchnad i brynu cig llo.
W.—Ewch i'r farchnad i brynu cig llo.
D.—Cerwch i'r farced i bwrnu cig llo.⁷
P.—Same as M.

In Gwent and Morganwg they often say, *cerwch*, *dos*, *cera*; the two latter words are very frequently employed in every case of a command in Gwentllwg. In the western division they say, when haste is enjoined, *Pant a chi*. This expression would be scarcely understood in any part of Gwent.

Example 8.

- M.—Gnewch hast, a dewch nol whaff.
E.—Same.
W.—Same.
D.—Gnewch hast a dewch nol whap.
P.—Gwnewch frys a deuwh yn ol chap.

The words *clau* and *cloi* are used throughout Morganwg, and they are known in all Gwent, though not in use. The word *brys* is also known in both provinces, as is *buau*, and the two are very frequently employed, but not in such sentences as the above. *Example*,—*Brysiwch Tomos mai bron nos. Pryd dewch chwi 'n ol? Yn fuan*, &c.

Example 9.

- M.—Myned i'r tŷ.
E.—Myned idd y tŷ, in Gwentllwg.
W. D.—Same.
D.—Mynd i'r tŷ.
P.—Same as M or E.

⁷ This is not correct as regards the greater part of Dyved. A Cardiganshire peasant would say,—“Cerwch i'r farchnad i brynu cig llo.”—S. E.

The excellent old word *idd* is still found in Gwent; and is in constant use in Gwentllwg, even in the ordinary discourse of the most illiterate of the inhabitants. The word has of late been very generally employed by Welsh writers; and wherever *dd* is wanted in a symphonic arrangement by the bards, the word *idd* is placed in the concatenation. *I'w* cannot be pluralised without being reduced into its root; as *i ei dad*, plural, *i eu tad*: but *idd* is rendered into *iddei* in the singular possessive, and into *iddeu* in the plural. The words *mad* and *odd* are quite obsolete in Gwent and Morganwg.

Example 10.

M.—Minda dy fusnes.

E.—Same.

W.—Same.

D.—Gofala am dy fisnis, (*fusnes*, Ceredigion.)

P.—Gofala am dy achos.

An unusual corruption has crept into the above phrase throughout Gwent and Morganwg. The word *business* has ascended the throne, and it would be difficult to meet with a person in all the country who can turn the expression into Welsh. *Mindwch eich bisnis*. Gofalwch am eich achos, neu eich galwad; *cera a dos o bothdy dy fisnis*; *dos* is correct, but *bothdy* is only a corruption of *o amgylch*, and *o bob tu*, &c.

It would be endless work to give instances of this corruption, for Menevia and Morganwg have appropriated the word *business* as much as the English.

Example 11.

M.—Beth yw'r blas cas yr wy'n glywed ar y cig yma?

E.—Same.

W.—Beth yw'r blas cas rwy'n deimlio ar y cig yma?

D.—Beth yw'r blas cas rwy'n archwaethu ar y cig yma?

P.—Pa beth yw y blas cas yr wyf yn gael ar y cig yma?

Mynwy is extremely fond of applying the word *clywed* to the sense of taste. If anything emits a bad odour, the people of Gwent *clywed* (hear) it. If any food or drink be agreeable to the palate, they say one to

another that they never *clywed* anything better, &c. This use of the word reaches the central division, but it is never heard by the inhabitants of the western part.⁸

The words *tast* for *blas*, and *chwerw* for *cas*, are to be met with frequently in Gwent and Morganwg, also in Dyved.

Example 12.

M.—Sion bi shwt i chi, bi shwt yw Sian? *Ans.*—Shwt dost iawn mai'n frwnt digynig.

E.—Same, very nearly.

W.—Sion (sometimes John or Jack) shwt i chi, shwt yw Sian? *Ans.*—R'un i'n weddol iawn, or, tost.

D.—John, or Sicci, shwt i chi, shwt mae Jinny? *Ans.*—Weddol, or, Sâl iawn.

P.—John, Pa sut yr ydychwi a Sian? The answer will be the state of health.

Here, again, there is a wide field to traverse. In Gwent and the middle division, if the person accosted enjoys tolerably good health, the answer will be *iawnda*; if worse, it will be *tost iawn*, or *brwnt digynig*. *Sâl* and *clâf* are never heard in Gwent and the central division, though the inhabitants understand the meaning of the words pretty well. Neither is *iawnda* or *iawndda* to be met with within the confines of Dyved, and very seldom in the western division. *Harty* and *n'ail ile* (i.e., yn ail i le) is the answer of Dyved,⁹ and sometimes one hears *shwt i chi? i chi'n dda iawn* there also.

Iawnda, *tost iawn*, *harty*, *canolig*, *sâl*, *clâf*, &c., are employed, upon the whole, oftener in the western division than in Gwent and Dyved. The word *digynnyg* (di cyd-dyg) is a very rustic one,¹ its meaning being *void of*

⁸ *Clywed*, decidedly, is the word employed in Dyved. And this is quite idiomatic; the word *clywed* being used for all the senses, except seeing, in most of the Celtic dialects.—S. E.

⁹ *Rwy'n nedol*, or *yn ganolig*, or *yn symol*, is much more common in Dyved. "*Right harty, thanky*," is the Venedotian phrase.—S. E.

¹ Not so rustic. The word is heard every day in Dyved; and its meaning, as understood there, is not "*void of trial or attempt*," but *incomparable*, *matchless*, or *unequalled*. "*Merch lân digynnyg*" is, therefore, equivalent to a *paragon of beauty*.—(See Pughe's *Dict. sub voce*).—S. E.

trial or attempt. In the face of such meaning, what sense is there in *merch lân ddigynnyg*, or *cláf tost*, or *brwnt digynnyg*?

Example 13.

M.—Main election leni, a'r Edwards yn canvaso, a'r bonddigions y gyd yn voto gydag e.

E.—. electshwn

W.—. bonddigion

D.—. a Edwards gwyr mawr.

P.—Mai etholiad eleni, a Edwards yn casglu pleidleisiau, ac mae y Boneddigion y gyd yn pleidleisio gydag ef.

Great many phrases like these may be culled out of the conversation of the people of Gwent and Morganwg, and it would be very difficult to decide whether in Gwent or Morganwg is the greatest corruption, and which of the two countries has received most English words. It is certain that in the sequestered agricultural districts a purer dialect is spoken than in the vicinities of railroads and canals. There is less English mixed with the Cymraeg of Gwentllwg than there is with that of the country along the railway from Newport to Tredegar, and along the canal from the same place to Fenni, &c. In like manner may be contrasted the respective dialects of the people from Llantrisant to Aberddawen, and the banks of the Tav from Cardiff to Merthyr, or from Pen y bont ar Ogwr to Aberafon and the banks of Tawy. There are often works and villages along railways and canals, whither resort the Englishman, the Irishman, and the Scot, who speak English, and mock the language and manners of the Cymro. They also come into the country with implements having each a name; and they treat the Welshman with incivility for daring to speak his native tongue in their presence. Then an attempt is made to talk English with the strangers; and as the illiterate Cymro has no designations for one-half of the implements used in machinery, &c., the consequence is that Saxon names diversify the Cymraeg throughout all the districts aforesaid; and, unless an English-Welsh dictionary be soon published, which shall receive the approbation

of the *literati* of Cymru, the English language must needs succeed to the monarchical throne in all the works. The moroseness of the Saxon, as well as his ambitious desires, are the same now as they ever were; and inasmuch as the generality of the Cymry have no names for implements, &c., ready at hand, and observe that the English have them, the same dispiritedness and dejection lay hold of them in respect of their language, as what seized their ancestors in respect of their country, when their third Llewelyn fell in the cantred of Buallt, A.D. 1290-2.

Example 14.

M.—Twm, buo ti yn y *gnare* heddy? *Ans.*—Buo ac a ddes a load iawn odd'yno.

E.—Same.

W.—Twm, buist ti yn y *gnare* heddy? *Ans.*—Bues, ac a ddes a load ffamws odd'yno.

D.—Tomi *gnarel* . . . ? *Ans.*—Do, ag a ddathym a llwyth reual o' na.

P.—Tomos, buaist ti yn y gloddfa heddyw? *Ans.*—Buais, ac a ddaethym a llwyth da oddiyno.

Example 15.

M.—Ydych chi wedi derw hau gwinith? *Ans.*—Odyn, ni gwplson ddo.

E.—Same.

W.—Ydych chi wedi darfod hau gwenith? *Ans.*—Odyn, ni ddarfyddson ddo.

D.—Odich chi wedi penu² hoi gwenith? *Ans.*—Odyn, ni benson ddoe.

P.—A ydych chi wedi gorphen hau gwenith? *Ans.*—Ydym, nia orphenasom ddoe.

Example 16.

M.—Ydych chi wedi cael y cynhauaf? *Ans.*—Ydyn, and often odyn.

E.—Same.

W.—Ydych chi wedi cael eich llafyr? *Ans.*—Odyn.

D.—Odydych chi wedi cwain eich llafyr? *Ans.*—Odyn.

P.—A ydych chi wedi cywain eich llafur? *Ans.*—Ydym.

² *Dybenu*, or *darfod*, is the form used in Cardiganshire.—S. E.

The word *cywain* is found in *Gwent* in its corrupt form *cwin*, but they never say there, *Yr ydym wedi cywain*, the word used being *cael*; but on the day of the *cael* they say, *Yr im ni 'n myned i gwin heddy*.

Looking upon this field as a very diversified one, I do not consider it necessary to pursue the foregoing order any further, though I might do so as long as memory holds out. In this place I shall arrange words peculiar to the three divisions, and those of *Gwynedd*, for the sake of variety, in parallel columns:—

<i>Middle.</i>	<i>Eastern.</i>	<i>Western.</i>	<i>Gwynedd.</i> <i>Plural.</i>
Ath, for aeth	Âth	Âth	Arswyd ion
Tadcu	Tadcu	Tacu	Taid Teidiau
Teulu	Teulu	Teulu	Tylwyth Tylwythau
Dodi	Dodi	Dodi	Rhoddi ion
Mangu	Mamgu	Mangu	Nain Neiniau
Crotis	Crotes	Crotes, rhoces, and scenes	Same ³
Crwt	Crwt	Crwtandrhocyn	Same ⁴
Smityn	Smityn	Smeityn	Hawg, yr hawg
Lled od	Lled od	Lled hynod	Go hynod
Gwrol	Gwrol	Gwrol	Glew
Llawer iawn	Llaweriawl	Llawer iaw	Gryn lawer
Rhwydeb	Rhwydeb	Rhwydddeb	Ffyniant
Sythu	Sythu	Sythu	Fferri
Dimofal	Dimwfal	Digrif	Ysmala
Perth unberth	Perth ymberth	Ffin	Gwahanglawdd
Pysgodlyn	Pysgodlyn	Llyn pysgod fishpond	Pysgodlyn
Coff ha'	Coff ha'	Coff hau	Coff hau, crybwyll
Bara cân	Bara cân	Bara cân Gwenith	Bara gwyn ⁵
Brâs	Brâs	Brâs, tew	Tew
Pen hwnt	Pen hwnt	Pen draw	Same
Inislini	Inislini	Ffolcyn	Ffoddyn
Tyrfau, trysau	Same	Trysau	Taranau
Llechid	Same	Lleched	Llêch, mell
Trisad	Trisad	Treised	Aner ⁶
Teliaidd	Teliaidd	Teliaidd	Taclusaidd

³ *Hogen* in *Gwynedd*.—S. E.

⁴ *Hogyn*. *Crwt*, *croten*, and their derivatives, are quite unknown on the northern side of the *Dyvi*.—S. E.

⁵ *Bara peillied* the people of *Gwynedd* call wheat bread.—S. E.

⁶ *Anner* is the *Dimetian* word; *heffer* the *Venedotian*.—S. E.

Tisen froi	Tisen froi	Teisen freu	Teisen frau, anaml
Tyle	Tyle	Tyle	Rhiw ⁷
Ca'	Ca'	Ca'	Cae, a field
Pound	Pound	Pound, pwys	Pwys
Caritor	Caritor	Cariter	Caritor
Pydew	Pydew	Winch	Pydew
Cywrw	Cywrw	Cowrw	Cyfrwy
Cwrw	Cwrw	Diod	Diod ⁸
Haidd	Haidd	Haidd, barlys	Haidd
Bachgan	Bachgan	Bachgen	Bachgenyn
Tón	Tòn	Tòn, gwndwn	Gwyndon ⁹

(*To be continued.*)

ESSAY ON THE ORIGIN AND PROGRESS OF THE TRIAL BY JURY IN THE PRINCIPALITY OF WALES.

By PRYDAIN AP AEDD MAWR.

No. III.

(*Continued from page 131.*)

FROM DYVNWAL TO THE ROMAN INVASION.

THE Laws of Dyvnwal, we may well suppose, continued unaltered, and of general obligation throughout the island, from the time of their enactment down to that of the Roman invasion. This, indeed, is indirectly confirmed by the independent testimonies of Cæsar and Tacitus; both of them furnish strong and clear evidence as to the recognition and operation of the juridical principle among the Britons, and so far, also, corroborate the genuineness of the institute of Prydain, and of the Moelmutian code.

Cæsar observes in his *Commentaries* that, on his landing, he was opposed by a leader who had been raised to the

⁷ *Rhin* in Dyved, and *gallt* in Gwynedd.—S. E.

⁸ In Gwynedd, *diod* is applied to *any* drink; *cwrw* to ale, or beer.—S. E.

⁹ More commonly *tyndir*.—S. E.

chief command of the army by the general voice of the nation. "The generalship and administration of the war," says he, "were by common consent (*communi consilio*) conferred upon Cassivellaunus." In like manner, Tacitus makes Caractacus say, in his famous speech at Rome, that he once commanded many nations, "*pluribus gentibus imperitantem*." Now, all this was exactly in accordance with the character of the British constitution, as delineated in the several quotations which we have made. It, moreover, agrees most minutely with the statements of the historical Triads; thus:—

"The three *jury-elected monarchs* (unben rhaith) of the Isle of Britain: the first, *Casswallawn* (Cassivellaunus), the son of Lludd, the son of Beli, the son of Mynogan; the second, *Caradawc* (Caractacus), the son of Bran, the son of Llyr Llediaith; the third, Owain, the son of Maxen Wledig (Maximus). For it was by a *jury of the country* that the monarchy was conferred upon them, when they were not elders."¹

"The three *conventional monarchs* of the Isle of Britain: the first, &c., (see *ante*, p. 24); the second, Caradawc, the son of Bran, when he was invested with the military sovereignty of all the Isle of Britain to check the men of Rome; and Owain, the son of Maxen Wledig, when the Cymry obtained the sovereignty, according to the privilege of their own nation, from the Roman emperor. And they are called the three conventional monarchs, because they were privileged as such in a *convention of country* and *border country* within all the limits of the nation of the Cymry, a convention having been held in every territory, and comot, and hundred, in the Isle of Britain and its adjacent islands."²

UNDER THE ROMANS.

The condition of all the provinces, subjugated by the Romans, was not the same, nor of all the cities in the same province, but different according to their merits in the eyes of the Roman people, as they had either spontaneously surrendered, or made a long and obstinate resistance. It was deemed politic, indeed, sometimes to concede to the conquered nations a portion of their ancient rights, when it was difficult, otherwise, to secure a con-

¹ Triad 17.

² Triad 34.

tinuance of their allegiance. We may well suppose that such was the case with the kingdom of Siluria, at least until the death of Lleirwg (Lucius). All authorities agree in representing the immediate descendants of Caractacus as having for some time still ruled "*validamque et pugnacem Silurum gentem.*" One of the Triads, for instance, says that Lleirwg "bestowed the privilege of country and nation, and judgment, and validity of oath, upon those who were of the faith in Christ;"³ which clearly implies the exercise of sovereign power. Some such authority is asserted by Tacitus to have been conceded to the British King Cogidunus, by Ostorius, the captor of Caractacus: "*quædam civitates Cogiduno regi donate, veterè ac jam recepte populi Romani consuetudine, ut haberet instrumenta servitutis et reges.*"⁴ On the other hand, it would seem that the Coranians submitted themselves wholly to the Roman laws and manners; for of them it is asserted that "they combined themselves with the Cæsarians so as to become one."⁵ After the death of Lleirwg, indeed, the whole of the country became more thoroughly Romanized, though even then, it does not appear that the natives had quite abandoned their national peculiarities. This is apparent from the easy way in which they were enabled, after the departure of the Romans, to resume their old form of government. The Cymry, especially, had succeeded in keeping their genealogical records correct, and in preserving their language in its purity, throughout the period of their subjection, so that on their emancipation scarcely a vestige of Romanism was observable in any of their institutions. Nevertheless, there is no doubt that even amongst them, and particularly in the cities, the Roman laws had prevailed to some extent at one time or the other. It is stated by Caradog of Llangarvan, that one object which Howel Dda had in view in visiting Rome was to inquire what were "the laws which the Roman emperors used in the Isle of Britain during their sove-

³ Triad 35.⁴ Julii Agric. Vita, cap. xiv.⁵ Triad 15.

reignty." What these laws were it is now unnecessary to inquire; suffice it, that they did not at all recognize the juridical principle, and that they were in that respect fundamentally different from the old laws of the Britons.

As the Triadic form was departed from by those who drew up the code of Howel Dda, we may reasonably suppose that the legal Triads, not expressly ascribed to Dyvnwal Moelmud, are but offshoots of his enactments, and that they constituted in essence a part of the common law which regulated Cimbric affairs down to the tenth century.⁶ We say in *essence*, for in matters of detail they seem to have undergone no inconsiderable variations to suit the requirements of times and places, as occasions arose. A prominent feature, then, of their fundamentality was *jurorism*, as will be plainly seen from the extracts which we subjoin:—

"There are three cases wherein evidences extinguish a *jury*: where competent information shall be had as to theft; where deposing to a summons; and as to a deposit; for they cannot be denied against proof, through a *jury*."⁷

"Three properties for which there is a *jury*; and if it fail, execution does not follow, if the amount be such as to which the law adjudges a person to execution: these are flour, bees, and money; for although the owners be ready to swear to them, he is not, only to the vessel in which they might be; for flour is like flour, and corn to corn, and bees to bees, and money to other money, and woollen yarn."⁸

"Three thefts for which a *jury* takes place: to impute theft to a person, he undergoing a *jury*, his *jury* failing, nothing found in his hand, and innocent by his own account, the lord is to have three pounds; the second is, seeking a person's house for theft, the person obstructing the search, and adjudging a *jury* upon him for the suspicion, three pounds is his punishment; third, where there shall be probability, and the *jury* fail, then three pounds."⁹

"In three cases there is a fine for theft: by the confession of the party, out of his own mouth; by the failure of a *jury*; by

⁶ It is not meant that the Laws of Dyvnwal were superseded by these; on the contrary, the former are said to have "continued in force until the time of Howel Dda, the son of Cadell."—*Ancient Laws*, i. p. 185.

⁷ *Ibid.* ii. p. 577.

⁸ *Ibid.* p. 601.

⁹ *Ibid.* p. 619.

the failure of guardians, in exonerating lawful guests, for night theft.”¹

“Three things which accord in respect to a claim, where there shall not be a *jury*, or vouchee, or verdict of country, or solemn asseveration, &c., it is: where there shall be guardians; or evidences; or incompetent witnesses; that is, witnesses which the law excepts; and those are, one dumb, or deaf, or too young, or blind, or similar, or an idiot.”²

Other Triads of like character might be quoted, but these, we presume, are quite sufficient to prove the point suggested, that jurorism formed a pervading principle of the law, which the foregoing extracts represent. It is very obvious, however, from some of the Triads, that the jury spoken of acted in a compurgatorial capacity rather than as inquisitors or judges. Still, being upon oath, there was no danger that the ends of justice would be perverted, whilst at the same time every fair play was accorded to the defendant.

OWAIN AB MAXEN.

One of the fullest and most notorious exercises of the privileges of a jury, in the interval between the two great legislators, was that which took place immediately upon the departure of the Romans, under Owain Vinddu, who was elected by *national convention* to the chief sovereignty of the Britons (see *ante*, p. 254). To enable the natives to act in this manner, many of their ancient customs and memorials must have been well preserved throughout the Roman occupation. This event occurred about the commencement of the fifth century.

ECCLESIASTICAL SYNODS.

About this time, and subsequently, were held several synods for the purpose of settling church affairs, into the constitution of which much of the popular or juridical element seems likewise to have entered. One was held at Verulam, A.D. 429, where Pelagianism was condemned. Another at some place in 447, where sentence of banish-

¹ Ancient Laws of Wales, ii. p. 619.

² *Ibid.* p. 657.

ment was *unanimously* passed upon the chief promoters of that heresy.³ In an assembly of *clergy and laity* that met at Gwrtheyrnion, in the county of Radnor, the same year, Gwrtheyrn was anathematized by St. Germanus, and the *whole synod*, for gross immorality.⁴ A.D. 466, Emrys Wledig summoned a council at York, of "the princes, earls, barons, knights, bishops, abbots, and scholars," of the realm, where it was *agreed* that all the churches destroyed in the late wars should be restored.⁵ A general synod of the bishops, abbots, and religious persons of different orders, together with the princes and other laymen of Cymru, was held in 519, at Brevi, in the county of Cardigan. Here Pelagianism was again condemned, and Dewi was *unanimously* elected to succeed Dyvrig in the archbishopric.⁶ At "the Synod of Victory," which was held at Caerleon in 529, and which consisted of all the clergy of Wales, the decrees of Brevi were confirmed. Some time in the same century, also, at a synod held in the monastery of Llancarvan, it was *unanimously adjudged* that King Morgan, on account of the destitute state of the kingdom, should, by means of fasting and prayer, redeem the pilgrimage which had been imposed upon him.⁷

MORGAN MWYNVAWR.

We come now to an instance which seems, more than any other, to have furnished the model after which our modern jury has been formed. The document from which we are about to quote is published in the *Iolo MSS.*, and is entitled, "The Names and Genealogy of the Kings of Glamorgan."⁸ We must premise that the person about to be introduced to our notice lived in the sixth century, and was cousin to King Arthur. The narrative runs thus :—

³ Constant. lib. i. c. 23.

⁴ Nennius, sect. 39.

⁵ Myv. Arch. ii. p. 274.

⁶ Giraldus Cambrensis.

⁷ Liber Landavensis, p. 413.

⁸ From Iolo Morganwg's copy of Llywelyn Sion's transcript, which was written probably about 1580.—(See *Iolo MSS.* p. 357.)

“Morgan Mwynvawr was King of Glamorgan; and it was he who gave this name to that county. He was a good, merciful, valiant, profoundly wise, courteous, and humane king; excelling all his contemporaries in gentleness and generosity. He established good and just laws and institutes for the welfare of his dominion; and, so greatly was he beloved in his country, that when he went out to war, all chose to accompany him rather than remain at home. He was invariably victorious over his enemies; and made a law, that neither himself, nor any of his men, should exercise cruelty either to a vanquished foe, or any other living being; and that no illegal deed should be perpetrated in tyranny, nor any law enacted from aversion or envy. All this caused such pervading love to be cherished throughout the land, that thence sprang the proverb,—‘The suavity of Glamorgan.’ He established an ordinance, that enjoined the appointment of *twelve wise, erudite, pious, and merciful men, to determine all claims*; the king being their supreme counsellor. This act was called the Apostolical law; because it is thus that Christ and His twelve Apostles judge the world; consequently, so should the king and *his twelve wise men* judge the country in mercy and mildness; that in this manner judgment, justice, and mercy should be administered according to the nature and equity of the claim. He likewise ordained that the testimony of any one should be rejected in all matters whatever of church and state, who should conduct himself in an impiously haughty, ferocious, or cruel manner, to any living being; whether a neighbour or a stranger, a friend or foe, a Cambrian or an alien; and that no credence whatever should be given to his evidence, until the expiration of a year and a day after he should have, in public court, both civil and ecclesiastic, abjured, by wood, field, and mountain, his wrongful conduct, whether in word or deed; adducing, at the same time, evidence to testify, from conscientious knowledge, his upright, just, and repentant conduct towards all; and that he had, to his utmost ability, rectified the injustice he had committed; but, upon doing this, he became readmitted to his national rights, under the decision of wise and pious counsellors.”

This was the form of jurisprudence which henceforth prevailed in Glamorgan, as we shall have occasion again to observe. And, though its origin is attributed to Morgan, the first king of the Silurian territory under its altered name, it would seem that the changes introduced, under the auspices of that personage, mainly referred to the *number* of jurors that were required to attend a court

of justice. Under the ancient *regime*, all proprietors of land were entitled to act as judges, whilst the number of rhaithwyr varied from seven to fourteen, thence to twenty-one, and thence to fifty; the stages of gradation being regulated by the mystic number seven, which was particularly venerated by the Druids, as well as by most other pagan nations. Morgan, on the other hand, adopted the sacred number twelve, in honour of the Holy Disciples, who "shall sit upon twelve thrones, judging the twelve tribes of Israel."

GAIR AB GEIRION,

The lord of Geirionydd, is supposed to have lived in the sixth century. His family is recorded in the Triads to have been "imprisoned, by the *jury* of country and kindred, in the prison of Oeth and Anoeth."⁹

MEYRYG.

That *trial by jury* was practised in the seventh century, at least in the kingdom of Glamorgan, is evident from the following notice respecting Meyryg, the fifth sovereign from Morgan Mwynvawr:—

"Meyryg, the son of Arthrael, was a good king, who attained superiority in all laudable pursuits. He kept off his enemies from the country by force of arms, and repressed crimes through the efficacy of the *Laws of Morgan Mwynvawr*; thus, by his vigorous and benign government, his name has become proverbially distinguished to this very day, in the current adage,—'The name of Meyryg is a great name.' He lived mostly at Lantwit Major, where he had a mansion."¹

ECCLESIASTICAL SYNODS.

From this until the time of Rhodri the Great, the only allusions which we have to jurorism are contained in the ecclesiastical synods. A full synod of the clergy of the diocese of Llandaff was held in the seventh century, at which Gwrgant was excommunicated.² In the ninth

⁹ Triad 61.

¹ Iolo MSS. p. 368.

² Liber Landavensis, p. 439.

century Hywel, King of Glewyssig, was excommunicated at a similar meeting. In the same century and same diocese "all communion and participation of Christians" was taken away, in a full synod of the clergy, from the murderer and perjured person, Ili.³ A synod of the clergy and learned men, between Towy and Wye, was also convened in the same century, for the purpose of adjudicating between Brochwael, son of Meurig, and Bishop Cyveiliawg.⁴ The family of Brochwael having afterwards inflicted some injury upon that of Cyveiliawg, the bishop summoned together all his clergy, "even to the inferior degrees," with the view of condemning the guilty parties.⁵ Lastly, Tewdur, son of Elised, King of Brecknock, was anathematized in a full synod of the clergy of Llandaff, for having ill-treated Libiau, the bishop of that see.⁶

It is true that these ecclesiastical congresses were not strictly juridical, or that their proceedings were conducted by a jury in the proper sense of the word ; yet, being deliberative, and the verdict being determined by a majority of votes, they exhibit a phase of the operation of the same principle.

RHODRI MAWR'S CONSTITUTION.

Rhodri ascended the throne about A.D. 843. He was surnamed *Mawr*, or *The Great*, probably from the circumstance of his possessing nearly the whole of Wales as his own royal patrimony. North Wales had descended to him through his mother Essyllt, daughter of Cynan Tindaethwy ; Dyved, through his wife, the daughter and heiress of Meyric ap Dyvnwal ap Arthen ap Sitsyllt, King of Cardigan ; Powys, through his grandmother, the sister and heiress of Congen ap Cadell, King of Powys. He divided his kingdom among his three sons, Cadell, Anarawd, and Mervyn, and appointed the seats of royalty and justice, as is shown in the following document :—

³ Liber Landavensis, p. 469.

⁴ *Ibid.* p. 491.

⁵ *Ibid.* p. 493.

⁶ *Ibid.* p. 499.

“A king paramount is a monarch placed in supreme authority over other kings; his voice being superior to theirs, either individually or collectively; and the sovereign whom the confederation might deem the wisest and bravest of all the allied kings, was the personage selected for this supreme dignity; and to him appertained the prerogative of monarch of the whole Island of Britain.

“Rhodri the Great divided his possessions between his three sons, as follows:—

“Cadell, the eldest son, had the province of Dinevor, which comprised Dyved (Dimetia), and Ceredigion (Cardigan), under their respective boundaries; and to him appertained the sceptre of the Principality; a pre-eminence due only to the eldest of the three Kings of Wales. The royal court of Dyved and Ceredigion was at Caermarthen.

“Anarawd, the second son, had Gwynedd (North Wales), under its boundaries; the royal court being at Aberffraw. Some books assert that Anarawd was the third, that is, the youngest of the sons.

“Mervyn, the third son, had the province of Mathraval, that is, all Powis, within its boundaries; the royal residence being at Pengwern Powis, that is, Shrewsbury.

“It was in the following manner that Rhodri the Great fixed the seats of arbitration, for the final settlement of disputes, whenever contentions should occur between any of the three provinces, viz.:—

“If contention arise between the provinces of Dinevor and Aberffraw, in Mona, the seat of arbitration shall be at Bwlch y Pawl, on Dovey-side; the King of Powis being the juridical and judicial president.

“If contention arise between the provinces of Mathraval and Dinevor, the seat of arbitration shall be at Rhyd-helig, on the Wye; the King of North Wales exercising the supreme prerogatives in law and judgment.

“Should contention arise between the provinces of Mathraval and Aberffraw, in Mona, the seat of arbitration shall be at Dol yr Hunedd, in Ial; the King of Dinevor to exercise supremacy in law and judgment; and wherever the seat of arbitration shall be, there shall also reside the aggregate sovereignty of the three provinces; which, severally, are as follow, viz.:—

“The sovereignty of Dinevor; consisting of king, lords of the court and throne, and country, which implies the representation of landed proprietors by heads of kindred.

“The sovereignty of Aberffraw; consisting of king, the

fifteen tribes of North Wales, represented by their heads of kindred, and justices of court.

"The sovereignty of Mathraval; consisting of king, the chief families of Powis, represented by heads of kindred, and justices of court.

"The sovereignty of Wales paramount; consisting of the eldest of the three diademed princes; enthroned kings, and their stocks of sovereignty, or the inherence by which sovereignty is rendered perfect. But a sovereign stock is not of the same principle in each of the three provinces, being, to some extent, differently constituted in each, as already shown.

"The prerogative of the sovereignty of Wales paramount is, to select the wisest and bravest of its kings, to be instated as the predominant prince, and juridical chief of the whole Island of Britain.

"A head of kindred is an elder of tribe, kindred, and family, who enjoys thorough enfranchisement; and one, consequently, whose kindred, of the same family and tribe, partake of his privileges to the ninth generation, lineally and collaterally. A man of *thorough* enfranchisement is one who is neither mad nor imbecile; neither blind nor dumb; neither deaf nor lame; nor yet one of a strange tongue; one who is neither unskilful nor unlearned; one who is not married to a natural alien, and who is not a condemned criminal; one who is not liable to the claim of retribution for murder, nor yet for insult; and who has not fled in the day of hostility and battle; but he is one who knows all the usages and prerogatives of the sovereignty of the Island of Britain, and the privileges of every freeborn Cambrian. A man thus capacitated, and being descended from elders of his tribe and family, is entitled to the rank of head of kindred in the supreme council of sovereignty in all courts of country and kindred, and in all courts of law and judgment.

"He claims, also, the position of father to every fatherless orphan of his tribe, kindred, and family; and it appertains to him to correct all the transgressions of his tribe and kindred, without subjecting himself, thereby, to any penalties resulting from claims of redress. A head of kindred is also privileged to *convoke a jury*, and stir up a gathering of country and kindred on any lawful occasion; and no authority can counteract such a proceeding; for the integrity of sovereignty depends on heads of kindred, to whom should be presented every appeal against wrong and illegality inflicted on any of their kindred."⁷

⁷ From Thomas Hopkins', of Coychurch, MS. *apud Iolo MSS.* p. 403.

We are not to suppose that Rhodri effected any fundamental change in the national code of jurisprudence. There is nothing, at least in the description which we have here of his constitution, that seems to countenance such an hypothesis; on the contrary, it accords perfectly in spirit with the legal enactments which we have been considering. And, if it be urged that the government of Dinevor presents no judicial provision exactly similar to that which was introduced by Morgan Mwynvawr, it must be remembered that Glamorgan formed no part of the kingdom of Cadell. It was ruled over by a member of a distinct dynasty. The chief merit, then, of Rhodri's legislation, if such it may be called, seems to have consisted in the localization of the courts of justice, with reference to the tripartite division of his kingdom.

HOWEL DDA.

The great legislator, after Dyvnwal Moelmud, was Howel Dda, or the Good, grandson of Rhodri, who succeeded to the thrones of Powys and South Wales in 907, and to that of North Wales in 940, and thus became King of all Wales.

The measures he adopted for the amendment of the laws of Wales are briefly set out in the prefaces, or prologues, which commence the several versions of them, as they are published by the Record Commission. Perceiving the laws and customs of the country to be violated with impunity, and to be falling into desuetude, he caused them to be examined, so that what was wholesome and beneficial might be retained; what was ambiguous might be expounded; and what was superfluous, or prejudicial, might be abrogated. He proceeded in a strictly constitutional manner. Having summoned the Archbishop of Menevia, other bishops, and the chief of the clergy, the nobles of Wales, and six persons (four laymen and two clerks) from each comot, to meet in a conventional congress,¹ at a place called Y Tŷ Gwyn ar Dav, or the

¹ Gorsedd ddygynull.—*Myv. Arch.* ii. p. 486.

White House on the river Tav, he repaired thither in person, and, having spent all Lent in prayer and fasting, he selected from the whole assembly twelve of the most experienced persons, and added to their number a clerk, or doctor of laws, named Blegwryd. To these thirteen was confided the task of examining, retaining, expounding, and abrogating.

After careful deliberation, the Laws of Dyvnwal Moel-mud were selected as the foundation of the new code, and, being reduced to a systematic form, they were submitted to the national council, and, having there in their improved guise received the judgment and juridical sanction of the country, they were legally established as the law of the land. In order, however, to add greater authority to his new code, Howel went to Rome, and, having there ascertained that his enactments were in unison with the law of God, and the laws of other countries in Christendom, he, on his return, submitted them again to

“The judgment of the hundreds, and comots, and *jury of the country*, and thus they became of force in all the territories of Wales, and in every court of lord and kindred.”

Howel caused three copies of these laws to be written, one of which was to accompany the court for daily use, another was deposited in the court of Aberffraw, and a third at Dinevor.

Caradog of Llancarvan, in reference to the wise men and scholars that attended the council at Tŷ Gwyn, observes that,—

“Having investigated what had been obtained from every country and city, the best of all were found to be the Laws of Dyvnwal Moel-mud.”²

This is no despicable evidence in favour of the genuineness of the Moelmutian code, which some persons are disposed to doubt, on account of the excellent principles which it contains, which they think incompatible with times so early. It confirms also, to a great degree, what

² Myv. Arch. ii. p. 486.

we have elsewhere advanced respecting the prevalence and general obligation of the Laws of Dyvnwal during the long period that intervened between his era and that of Howel Dda, with the exception, perhaps, of a portion of the Roman epoch. The Moelmutian code was the common law of the land, traditionally preserved and explained, until it was revised by Howel, and adapted to the altered circumstances of the times; or, as it is expressed in one of the prefaces,—

“With mutual counsel and deliberation the wise men assembled examined the *ancient laws, some of which they suffered to continue unaltered*; some they amended; others they entirely abrogated; and some new laws they enacted.”³

This view of the case is further confirmed by concessions of privileges;—one to the men of Arvon, by Run, in the sixth century; another, in imitation of the former, to the inhabitants of Powys, by Cadwallon, in the seventh; which privileges consist of exemptions from the operation of particular laws found to have been in force at the time, and which were embodied in the codes subsequently regulated at the great assembly at the White House.

Local customs were thus respected; hence the variations in matters of detail observable in the several codes of Venedotia, Dimetia, and Gwent, whilst the same general principle pervades them all. Many of these peculiar usages, however, may have been inserted by subsequent scribes, for it is quite evident that some of the codes, which have descended to us, have undergone the revision of lawyers, after the time of Howel Dda. The Venedotian code, said to be the compilation of Iorwerth, son of Madog, son of Raawd, contains allusions to alterations of the Laws of Howel, by Bleddyn, Prince of North Wales, about 1080. In the Dimetian code also we find mention of alterations made by Rhys, son of Gruffydd, Prince of Dimetia, about 1180. The Gwentian code, however, is said to be the compilation

³ Ancient Laws, &c. p. 3.

of Cyvnerth, and his father Morgenau, both of whom are enumerated among the judges summoned by Howel to attend his congress. This, then, may be considered to fairly represent the original code, which was framed at the great congress, though it contains an account of territorial divisions peculiar to Gwent. Nevertheless, it is not difficult to distinguish in any of the versions between what is emphatically termed the Laws of Howel, and what was introduced subsequently to his time, as there is generally a hint, or some indication, given to that effect in the text.

As might be expected, the *trial by jury* holds a prominent place in these Laws. This we shall now proceed to show. In the first place, then, we give a specimen out of the Dimetian code, of

A SUIT CONCERNING LAND.

“The claimant, in the first place, is to exhibit his claim; and, after that, the defendant his defence; and, in respect thereto, the *elders of the country are to consult together amicably* (al. acutely) which of the parties allows the truth, and which does not; and, after the elders shall have considered their opinion, and supported their proceeding by oath, the judges are to withdraw aside to deliberate, according to the proceeding of the elders, and inform the king what they shall have adjudged; and that is a verdict of the country after replication; and in that manner is a suit concerning land determined.”⁴

The elders here plainly performed the functions of a jury, but how they were chosen, and of what number they consisted, we are not told. The Venedotian code, however, supplies the information, as regards, at least, the usage of North Wales. The passage is long, but it describes the proceedings of the session so fully and minutely, that we consider its insertion at length desirable, being, as it is, quite relevant to the subject we have in hand, since it exhibits very clearly the practical working of the juridical principle in one judicial court at least:—

⁴ Ancient Laws, &c. i. p. 536.

“Whoever willeth to institute a suit for landed property, let him do it when he will, from the ninth of the calends of winter forwards, or from the ninth of May; because those are the times the law is open for landed property.

“If a plaintiff willeth to claim land at those times, let him appear before the lord, to request a day for hearing his claim; and that upon the land: on that day, let him state his claim; but he is not to have an answer on that day, because it is a sudden claim upon the guardians, and therefore the guardians are to have time for aid; it is right for the plaintiff to oppose their obtaining it, if he can do so; unless the law say that they are to have it. Then it is right for the judge to hear them, and to ask them where are their aids; if they say that their aids are in their own comot, three days are allowed them; if in the adjoining comot, nine days; if in the third comot, or if flood and ebb be between them and their aid, if before mid-day the time be fixed, a fortnight from that day is the time; if after mid-day the time be fixed, a fortnight from the morrow following; the cause of that is, because it is not an entire day, and that it is not right to compute part of a day for a whole day.

“And at the time appointed it is right for every person to come upon that land, they and their aid; and then it is right to form two parties, and sit legally. The legal form of sitting is as follows:—first, the king, or his representative, with his back to the sun, or to the weather, lest the weather incommode his face; and the judge of the court, or the judge of the comot, whoever is the oldest, is to sit before him; and at that person’s left hand, the other judge (*al.* priest) that may be in the field, or the judges (*al.* priests); and upon his right hand, the priest, or priests, if there be any in the field; and next the lord, or his representative, the two elders, and then his *gwrda*s (freeholders) in succession on each side of him; then a passage for the judges, opposite them, to pass and repass to their judgment-seat; then the pleader for the plaintiff, with his left hand to the passage; next to him, in the middle, the plaintiff, and his guider on the other hand; and an apparitor standing behind the pleader; and the other party on the other side of the passage; nearest to the passage the pleader for the defendant, with his right hand to the passage; and the defendant next to him, in the middle, and his guider on the other side of him; and an apparitor behind him.

“After sitting thus, let surety in law be taken; that is, the sureties for landed property are living persons, as pledges, two or more persons for each party; and those pledges shall go into the custody of the lord.

“Then stillness is to be proclaimed on the field, that is, silence

in the field; whoever shall break that stillnes shall pay a cam-lwrw (mulet) of three kine, or nine score of silver; and the word spoken, after that proclamation of silence, shall be unavailable to the person who may speak it, and to the pleader for whose assistance it was said.

"In this manner sits the king, with his officers around him,—

Gwrda;	Gwrda;	Elder;	King;	Elder;	Gwrda;	Gwrda
Priest;	Judge of the Comot;			Judge of the Court;	Priest	
Guider;	Defendant;	Pleader;		Pleader;	Plaintiff;	Guider
Apparitor;				Apparitor.		

"After sitting legally, as we have said above, then it is right for the judge to say to both parties, 'Do you now mutually speak of law?'

"And then it is right for the judge to ask the plaintiff, 'Who is thy pleader, and who is thy guider?' And then it is right for the plaintiff to name them. And then it is right for the judge to ask the plaintiff, 'Wilt thou put to lose and to gain in their hands?' And then it is right for the plaintiff to say, 'I will.' Then it is right for the judge to ask the pleader and guider, whether they will stand by him in what he is intrusting to them? and then it is right for them to say, 'We will.'

"After that it is right for the judge to ask the defendant, 'Who is thy pleader, and who is thy guider?' And then it is right for him to name them. Then it is right for the judge to ask him whether he will put to lose and to gain in their hands? and then it is right for him to say, 'I will.' Then it is right for the judge to say to the plaintiff, 'State now thy cause.' And then it is right for the plaintiff to begin pleading.

"Here is that which it is right for the plaintiff to say; stating that he is the true proprietor of the land here, and of the soil; and, if there be who shall doubt his being the true proprietor of this land and soil, that he has those who can support his title, by kin and descent, sufficient in law; and that he has been unlawfully ejected from his propriety; and, if there be who shall doubt it, that he has enow who know of his having been unlawfully ejected from his propriety; and that he is, therefore, appealing to the law, that he is entitled to come lawfully back to the place from which he has been unlawfully ejected.

"If there be any who shall say, it is necessary that guardians and evidences be produced by the same party; we say that may be done, until the reply of the defendant shall be heard.

"'God knows,' says the defendant, 'I am the true proprietor by kin and descent, and therefore I am guarding my estate and my propriety in the best manner I ought to guard it; and, if there be who shall doubt that, I have enow to prove what I say

to be true ; and thou, if thou hast been here, thou hast gone lawfully from hence, and, should there be who shall doubt that, I have enow who know it.'

" We say, although the defendant shall have given an answer before he has been questioned by the plaintiff, the answer is nugatory until he hear the claim ; and then let him answer.

" And after they have finished their two pleadings, in the manner we have said above, let the judge ask them, whether that which they have said will suffice? and let him ask them, whether they will to amend their pleadings? and if there be who should will it, let him be permitted ; and if no one will it, let the judge take their two pleadings, and state them ; and after he shall have stated them, *let the judges go out, and the priests, or the priest, along with them, and an apparitor with them, to prevent other persons from coming to listen to them.* If a person come to listen to them, he is to pay three kine as camlwrw to the king ; and if the king be in the place, or in the field, he is to pay a double camlwrw. Then, after they shall be seated in their judgment-place, it is right for the priest to pray to God, that God may show them the right, and for them to chaunt their Pater; and, after the Pater, it is right for the judge to state the two pleadings a second time.

" And, if it should be necessary for them to interrogate,⁵ let two of them be deputed to question. And, if it should be necessary for the party interrogated to consult, let them go, with the permission of the judges, to their consultation ; and the number to go are those taking part in the pleadings, and no more, with a servant sent by the lord with them, to prevent any person from taking a part in the consultation with them ; and if any person come and should counsel them, let him pay a camlwrw to the king, and the counsel be nugatory ; and the distance they are to go to take counsel is to be as far as the judges go to settle their decision. And, after the consultation shall be ended, let those two come to the judges and state to them the consultation.

" If no interrogation be necessary, it is right to permit them their arddelw (voucher) ; and to send two men to inquire who are their evidences and their guardians, and where they are ; if they say that they are in the same comot with them, let a period of three days be given them ; if they say that they are in the next comot, let a period of nine days be granted them ; if they say that they are in another country, or that they are separated from them by flood and ebb, a period of a fortnight from that day, if

⁵ Explained in an ancient MS. to mean an inquiry by the judge for the guarantee, or aid.

it be before mid-day, if after mid-day, a fortnight from the morrow following, and that day a day to lose and gain; and the pledges to be in the king's prison until that day; and every one ordered to come, prepared with all their requisites, on that day to the field; whether the two parties be assenting or not, is it not a day for legal decision?

"On the third day after coming face to face, it is right for everybody to sit in his place, in the same manner as he sat on the former day; and if any of the persons be dead who attended the pleadings at the commencement, others are to be put in their places. And, after they are so seated, it is then right for the plaintiff to tender his requisites, including his witnesses, and his guardians, and to say, that he is prepared, having his requisites with him, as he promised. Then it is right for the defendant to reply; and the answer he is to give is, that he is prepared, having his requisites with him, as he promised. Then it is right for the king to order the pledges to be shown in the field, for they are the sureties. And then, after the pledges are shown, it is right for the king to order the apparitor to proclaim silence in the field; and then it is right for the judge to announce the punishment for breach of silence, that is, three kine as camlwrw, or nine score of silver, and the word spoken to be nugatory. And then it is right for the plaintiff to remind the judges, that it is he who first promised his witnesses and his guardians; and that he is entitled to examine them first. Then it is right for the judges to order him to produce his guardians and his witnesses, to be examined; and then it is right for him to bring them near him, and show them; and those he promised are such as he named on the first day. The defendant is not then to object to any of them before hearing their evidence; because he knows not but what they may say may be advantageous to him; and whichsoever of them he may object to, before knowing what he may say, let such one stand. The defendant, however, may ask, whether they have privilege, so that they ought to be witnesses? and, if they have, let them come forward: and the cause why he may ask that is, that an alien cannot be an evidence concerning an hereditary Cymro; and neither can a woman concerning a man: and, in addition to that, there are many persons who cannot be evidences, nor guardians, on account of privilege; and therefore it can be no detriment to the defendant to say that.

"If the defendant promised witnesses better than those promised by the plaintiff, either from their privilege being higher, or from their being more numerous, and he willeth to support that point, it is right for him to show them; and, after he shall have shown the witnesses, it is not right for the plaintiff then to

object to them. And then it is right for the judge to ask the plaintiff, 'What is the privilege of thy witnesses?' Then it is right for the plaintiff to state the privilege of his witnesses, whether maers or canghellors, whether monks or teachers, whether priests or scholars, or privileged laymen. After the judge has asked the plaintiff the privilege of his witnesses, it is right for the judge to ask the defendant the privilege of his witnesses; and then it is right for the defendant to state the best privilege of his witnesses. Then it is right for the judge to recapitulate the privilege ascribed by the two parties to their witnesses.

"Then it is right for the judge to ask the evidences (*al.* two parties), will they abide by what is required at their hands? Here all the evidences say that they will. Here all of the two parties doubt the evidences of each other, that they will not carry it to the extremity, though they may so speak; then it is right for the judges to put them to the relics; and, after they shall have put them to the relics, it is right for them *to withdraw, and decide upon what they deem most right from what they have heard.* And, if they see that the witnesses of one party are better than those of the other, let them decide against him who has the worst witnesses; if their witnesses be equal, let it be decided against the defendant; for he promised witnesses which should be better than the other's, and he failed. And then it is right for the judges to decide for the plaintiff to take the land, in the condition it was in, when he was unlawfully ejected from it. If the defendant had promised equal witnesses, and they had been found equal, it would have been an equality, and it should have been shared.

"After that it is right for the judges to prove the guardians to ascertain whether all of them affirm that the party they uphold be a proprietor; and if the guardians of both parties affirm that each is a proprietor, and they be doubted, it is right to put them to the relic; and let the party whose guardians shall recede lose the land.

"If the guardians of both parties stand it is an equality; and where there shall be an equality it is shared.

"Then it is right for the judges to return to their judgment-place; and then it is right for them to take security from the two parties, to abide by the judgment; and take surety for their fee. Then the judges are to state the two pleadings, and after that state their judgment; and then the king is to liberate the pledges from their prison."⁶

⁶ Ancient Laws, &c. i. pp. 143, &c.

The usage delineated here seems, in some respects, to differ from that of Dimetia. In the latter, the elders alone are mentioned as deliberating upon the evidence that had been brought before them. Here, on the contrary, it is the judges and priests who do so. Nevertheless, elders and *gwrddas* sit in court, as necessary appendages thereof; we, therefore, naturally suppose that they had some office to perform. Accordingly, on referring to other passages in the Laws of Howel, where they are mentioned, we find that they acted as witnesses. Thus, in a fragment which treats of a

PROSECUTION FOR THEFT,

We read,—

“Then the judge is to arrange the parties legally, as it is right for them to be, arranging the party of the plaintiff in the first place; and thus the arrangement is to proceed: the lord is to sit with his back to the sun, or to the weather, with two *impartial elders*, one on each side of him, and a *gwrddas* on each side of the elders, and those are *lawful and unobjectionable witnesses*; and the judge of the court sitting before the lord, with the judge of the comot on one side of him, and the priest on the other side; and the party of the plaintiff on the left side of the judge; and the party of the defendant on the right side of him; and the two apparitors standing above the two parties, lest anybody should break silence.”⁷

The constitution of the Venedotian court, as represented in the long extract which we have made, is the very prototype of our modern assize. The *cynghawr* and *canllaw* (pleader and guider) answer to our counsel and attorney respectively; there were witnesses, and there was an apparitor, who answers to the crier of the court. Even the modern bail seems to have originated in the *mach*, or surety; whilst the judges and priests, and, in some degree, apparently, the elders and freeholders, discharged the functions of a jury.

RHAITH.

Still this was not the *rhraith*, which we have throughout

⁷ Ancient Laws, ii. p. 213. See also p. 109.

regarded as more particularly the origin and parallel of our jury. Whilst the above arrangement seems to have been fixed and unexceptionable, the *rhaith*, on the other hand, varied in point of number, according to the nature and importance of the cases to be tried, was liable to be challenged, and was chosen so as to be in every respect, consistently with the obligation of its oath, lenient to the defendant.

OATH OF A RHAITHMAN.

“ This is the oath of a nod raithman :—

“ A nod raithman is to swear, that he considers the oath of the person with whom he shall swear to be pure ; and if one nodman fail, the whole raith fails.

“ This is the oath of another raithman :—

“ Another raithman is to swear, that what is sworn by the criminal is most likely to be true; and though a third of the common raith should fail, according to the two parts judgment is to be pronounced.”⁸

We have quoted from the Venedotian code ; similar, also, is the language of the Dimetian :—

“ The oath of a nodman is, by the inducement of the owner of the raith, to be similar to what the malefactor shall have sworn before.

“ The oath of another raithman is, without inducement, that it appears to him most likely that what the accused shall swear before him in that cause is the truth.”⁹

⁸ Ancient Laws, i. pp. 163, 165.

⁹ *Ibid.* p. 611.

(*To be continued.*)

PRIZE AT THE EISTEDDFOD HELD IN
ST. MARTIN'S HALL, LONDON,

JULY 25, 1855,

*For the best Song of three stanzas to H.R.H. the Prince of Wales,
adapted to the Air, "Rising of the Lark," according to the metre
of Mrs. Hemans' "Owen Glendower's War Song."*

By LADY MARSHALL.

I.

When first your princely name,
Now wreathed in hope, and blazed in fame,
A Son of England bore,
Hushed was the tuneful choir—
The voices of the sacred lyre
In CAMBRIA thrilled no more.
All potent, but all perilled too,
To stir—to strike—to scathe—
The hand along its chords that flew—
The voice that waked its breath,
And forth its inspirations drew,
Was silenced soon in death!

II.

Lo! now, the scene reversed—
In freedom born—in duty nursed,
'Neath your dynastic sway,
Nought can your bards deplore,
Except, alas, the 'minished power
Of hand—of voice—of lay!
Could they the mighty magic wield,
Which erst could kings defy,
No more to shake a throne, but shield,
The Sons of Song would vie,
Or summoned thus their lives to yield.
In your defence would die.

III.

You are our Star of Hope,
Where most in all our sky-ward scope,
Our aspirations rise—
Placed high above our sphere,
Yet brightly smiling down to cheer
Our up-turned hearts and eyes.

Of promise fair the budding flower,
 Whose brightening tints uncloze,
 Whose fragrance spreads from hour to hour,
 Whose strength and beauty grows—
 Pray Heaven its choicest gifts to shower
 On Britain's STAR and ROSE.

LUCY LLOYD.

(*Translation. See Vol. II. p. 275.*)

To yon green mantled mountain,
 By thoughts of love decoy'd,
 Hied, and strained her sorrow,
 The beauteous Lucy Lloyd.
 As if her bright career
 Was erst in heaven begun,
 She saw not but the splendour,
 That marked the southern sun.

And though the turf was varied
 With loveliest flowers of spring,
 And through the air, the woodlands
 Did sweetest incense fling;
 The glowing fields of Pennal,
 Machynlleth's forted maze,
 Could not, with all their power,
 Distract her southern gaze.

The blackbird's joyful warbling,
 Old Dyvi's rippled waves,
 The gambols of the lambkins,
 Where grow the berried staves.
 The whistling of the ploughman,
 Of anxious cares devoid,—
 The horn's loud blast, disturb not
 The thoughts of Lucy Lloyd.

Beyond the plains extended,
 She views the southern hills,
 One thought of HIM, HIM only,
 Her pensive bosom fills.

The zephyrs gently carry,
 And would the notes prolong,
 While all around stand listening
 To her melodious song :—

“ Blow on ! blow on ! kind northern wind,
 And fan the care that fires my mind ;
 Waft on, waft on, on wings refreshing,
 The sighs I weep to my Llywelyn ;
 Then whisper to him soft and low,
 Angels unseen,
 Of heavenly mien,
 Cannot divest
 This throbbing heart of dreams of woe,
 They cannot calm,
 They fail to balm
 My troubled breast.

“ Rivers of tears my grief shall tell,
 Whilst sound the notes of that FAREWELL
 Once said, when in haste caressing,
 He conferred his parting blessing.

Oh ! how it lives in mem'ry's view

That fearful night,
 Which frown'd to smite
 The rooted oak,

And as the storm more dreadful grew,
 With ruin dire,
 From heavens of fire,
 The lightning broke.

“ And from the blasted, left hand stave,
 The omen bird its warning gave ;
 Whilst, as in sudden fear I started,
 The hare across my pathway darted,
 Who likes such portends to observe ?

Diviners say,
 These omens may,
 Bring bitter woe.

O Lord ! from every foe preserve
 My Llywelyn,
 Fears dispelling ;
 This, this bestow.

“ Whence will the dreaded evils proceed ?
 Will robbers plan a cursed deed ?

Or does the coming danger lour,
Within his bosom's secret power?

No, no, Llywelyn's honest heart,
Will such continue,
Both firm and true,
To me alone.

Away, evil dreams! away, depart!

His love will last

Till life is past,

Long, as my own."

She look'd to heaven above, with faith her thoughts were buoy'd,
And fancy made reply,—
"Llywelyn Goch will love his chosen Lucy Lloyd,
Next to his God on high."

But scarce had thoughts so tender,
Brought to her soul relief,
When, lo! a sturdy messenger
Recalled her former grief.

"The heat is great—the festive seat is void,
May no worse luck betide fair Lucy Lloyd.

"My lord commands thy presence
In Pennal's stately hall;
Thou wilt not stay when tidings
Of good Llywelyn call."

And so before him hastened the beauteous Lucy Lloyd,
But Pennal's sullen chieftain, in pity, but annoy'd,
Spoke out, "My daughter dear, I ween thy cheeks so pale,
And constant deep drawn sighs bespeak a fatal tale.
Let not thy slighted love bring on thee further pain,
But choose a worthier man, and be thyself again.
Forget Llywelyn Goch, who has thy peace destroy'd,
Who claims another bride; who slighted Lucy Lloyd."

The maiden made no answer—but look'd to heaven once more,
Then fell a lifeless corpse upon the marble floor.
That instant gaily enter'd a youth of gallant mien,
To claim his faded lily, his late betrothed queen.
Aghast he stood—he wept—his life was now a void,—
Then pour'd a nuptial dirge above his Lucy Lloyd.

WYRES BLODAU.

(To be continued.)

CORRESPONDENCE.

THE PHŒNICIAN LANGUAGE.

To the Editor of the Cambrian Journal.

SIR,—The arguments of the learned Archdeacon (Williams) in favour of a non-Semitic language, supposed to have been spoken by the early Phœnicians, do not appear to me to be conclusive. Omitting much that is not strictly relevant to the question at issue, they are chiefly,—1st, That the ancient Phœnicians emigrated from the neighbourhood of the Persian Gulf, and, therefore, may be supposed to have spoken a language belonging to the Indo-European type. 2nd, That our knowledge of the Phœnician language is derived only from some inscriptions of a comparatively modern date, when the supposed antecedent Phœnician language may have been displaced by the Semitic languages spoken in the country. 3rd, That there is no similarity between the letters of the Greek alphabet, attributed to the Phœnician Cadmus, and those of any alphabet of the Semitic races.

It may be freely admitted that the early Phœnicians migrated into Palestine from the neighbourhood of the Persian Gulf. The tradition recorded by Herodotus is confirmed by the researches of Knobel, (*Die Völkert. der Genesis*,) Mövers, (*Die Phœnizier*, v. ii.,) M. Renan, (*Hist. Comp. des Langues Semitiques*), and others, who have shown strong grounds for assigning the country round the Lower Euphrates as the primitive abode of the Phœnician race. It has been sufficiently proved by the labours of Mövers, in connection with the recent discoveries at Nineveh and Babylon, that the civilization and religion of Assyria and Phœnicia bore a strong resemblance to each other. But it does not follow that the language spoken by the Phœnicians was of the Indo-European class. On the contrary, all the evidence we have is decidedly in favour of the received theory,—that their language was essentially Semitic. Colonel Rawlinson has shown that the language of ancient Assyria was formed chiefly of Semitic elements, and we might reasonably infer, therefore, even in the absence of any positive testimony, that the language of the Phœnician emigrants from their territory would belong to this class. But we are not left, in this instance, to mere conjecture. We know, from the united testimony of St. Augustine, St. Jerome, Priscian, and other ancient writers, that the language spoken in their time by the Phœnicians and their descendants was closely allied to the Hebrew. The Phœnician inscriptions that have been discovered at Marseilles, in Greece, Africa, and Palestine, all belong to this class of languages. “A great number of medals and inscriptions,” says M. Renan, (v. i. p. 178,) “found upon the soil of all the countries where Phœnicia had colonies or factories for commerce, in Cyprus, at Malta, in Sicily, in

Sardinia, at Marseilles, in Spain, in the Cyrenaic region, and upon all the coasts of Barbary, early attracted the attention of the learned; and, though the interpretation of these curious monuments still leaves much to be desired, we may consider, as two truths scientifically demonstrated,—1st, The Semitic character of the Phœnico-Punic language. 2nd, The close affinity of this language with the Hebrew in particular."

The learned Archdeacon is, however, not satisfied with this evidence, and asserts that it merely proves that the Phœnicians spoke a Semitic language at a comparatively late date, and that they may have adopted this language from the surrounding tribes, who were undoubtedly Semitic. This novel opinion is entirely unsupported by evidence. It is nothing more than a gratuitous assumption, devised for the support of a theory which rests upon equally unsubstantial grounds. Nor is it true that we have no evidence on this subject earlier than the time of Jerome and Augustine, or even the commencement of the Christian era. The inscription found at Marseilles is supposed by the Abbé Bargès to have been written, at least, as early as the sixth century before Christ. A more ancient inscription, however, than that of Marseilles, was discovered last year, near the site where Sidon formerly stood.—(See *ante*, p. 95.) It was found engraved upon a sarcophagus, in which the body of one of the old Sidonian kings—Aschmunezer or Esmunazar—had been entombed, probably eight or nine centuries before the Christian era. Like the inscription of Marseilles, it is written in a language that bears a close affinity to ancient Hebrew. I beg to refer the Archdeacon to a little work published by Professor Dietrich, of Marburg, last year, on this inscription. It is entitled, *Zwei Sidonische Inschriften, eine Griechische aus Christlicher Zeit, und eine Altpheönische Königsinschrift*. He will find, by a comparison of the earliest Phœnician inscriptions with those of a more modern date, that his theory runs counter to the laws of a scientific philology. The difference between the earlier and later inscriptions is not from a less Semitic type to one more in accordance with the genius of the Semitic languages, but the contrary. The earliest Phœnician inscriptions are purely Semitic; the later are affected, in some degree, by the mixture of Indo-European elements.

The case therefore stands thus. All the positive evidence we have is in favour of the Semitic nature of the Phœnician, or Punic, languages. There is not a particle of historical testimony in support of the Archdeacon's theory. There is not even the faintest tradition that the Phœnicians ever spoke a language belonging to another class; and, moreover, if they had changed their language, all experience, drawn from similar instances, would lead us to the conclusion that their adopted language would bear some marks of their ancient tongue, and the more so as we ascend nearer in time to the period of transition. But there is no such evidence in this instance. On the contrary, the oldest monuments of their language are the most purely Semitic, both in matter and form. Against this evidence,

the merely negative arguments of the Archdeacon, even if they had more weight than they possess, can avail nothing.

The argument drawn from the dissimilarity of the Grecian alphabet, ascribed to the Phœnician Cadmus, and some of the Semitic alphabets, is equally inconclusive. The learned Archdeacon places the letters of the Greek alphabet by the side of those which are now used in Hebrew, and then asks, with an air of triumph, who can suppose that letters so wholly different can have had a common origin? But this is not a true statement of the question at issue. It assumes that the ancient Phœnician alphabet was the same in form as that of our present biblical Hebrew, which is itself comparatively modern; and that the letters of the Greek alphabet had undergone little, if any, change from the age of Cadmus to the second century before Christ. The first assumption is not only without any foundation in fact, but is absolutely contradicted by ancient Phœnician inscriptions still extant. If the Archdeacon will look for a moment at the *Monumenta Phœnicia* of Gesenius, or compare the ancient Sidonian inscription in Dietrich's treatise with the corresponding Hebrew version of the learned professor, he will see how different the ancient Phœnician alphabet was from that of modern Hebrew, and how much more closely allied with that of ancient Greece than the alphabet of any other Semitic nation. The close resemblance of the characters in this inscription, to those of the ancient inscription of Sigæum, gives strong confirmative testimony to the statement of Herodotus with regard to the Phœnician origin of the Greek alphabet, and yet the languages in which these inscriptions are written are as widely different as any others in the Indo-European and Semitic classes. It is, therefore, as certain as anything can be, of which we have no contemporaneous historical evidence, that Greece, and through Greece, almost the whole of Europe, received its alphabet, and therefore the rudiments of its civilization, from a Semitic race.—I remain, &c.,

JOHN DAVIES.

Smallwood Parsonage, August 16, 1856.

POEMS OF GUTTO 'R GLYN.

To the Editor of the Cambrian Journal.

SIR,—I am at length enabled to send you a list of the poems of Gutto 'r Glyn, with the first lines of each, which are ninety-nine in number. It is very possible, however, that some have escaped my researches. I have added some notes, which may be useful in determining the dates. Gutto 'r Glyn must have flourished from 1430 to 1480, when Dean Kyffin was instituted to his dignity.

I remain, &c.,

ROBERT WILLIAMS, M.A.

Llangadwaladr, Oswestry, March 1, 1856.

	TITLES.	FIRST LINES.
	Cowydd i William Gruffydd ap Rhobin o Gochwillan	Mae gwahawdd im' a gohir
	Cowydd i Harri Ddu o Euas rhag gwrthod y Clerwyr	Y du hydr o'r deheudir
	Cowydd i Ddafydd ap Gwilim ap Dafydd o Lwydiarth ym Mon	Dilid henw deiliaid hynwyf
	Cowydd Arglwydd Harberd ..	Tri llu aeth o Gymbru gynt
5	Cowydd faly bu ymaes ym Mam-bri (Marwnad Syr W. Herbert)	Dawns o Bowls doe'n ysbeiliwyd
	Cowydd i blas Syr Richard Herbert	A oes un-plas yn siampler
	Cowydd i Wiliam Vychan Si-amberlen Gwynedd	A adeilio hudoliaeth
	Cowydd cwynfan i Syr Richard Gethin Marchog urddol yn Ffrainc	Y mae glaw am a glowais
	Cowydd Iefan ap Einion	Y gwr da o gowirdeb
10	Cowydd i Ddafydd Llwyd Aber Tanad	Af ddyw sul foddus aelwyd
	Cowydd y Llaw arian	Er treulio punt yn Llundain
	Cowydd i Sion Hanmero Holtun	Conkwerwyr oedd y gwyr gynt
	Cowydd i'r Kinastr a laddodd Iarl Warwic yn y maes ym Marnet	Awst y llas ynghastell i
	Cowydd moliant Edward IV...	Mae'r tarwmawro'r Mortmeriaid
15	Cowydd	Caliog wyd yn lle koeliwyn
	Cowydd i ofyn dau filgi llwydion	Robert uwch rhiwiau Aber
	Cowydd i ddiolch am bwrs...	Mawr yw'r gair am y tairodd
	Cowydd Mawl y Deon Cyffin .	Mynnwn y mod mewn un man
	Cowydd i'r Wyn degwm	Deubeth a red drwy'r gwledydd
20	Cowydd i'r Ty yn Moelyrch ..	Dafydd o braffwydd broffwyd
	Cowydd Howel ab Ifan Fychan	Howel ni chysca haiach
	Cowydd Marwnad Edward ab Dafydd	Llydan oedd gastell Edwart
	Cowydd i Abad y Mwythig ...	Mi a euthum i'r Mwythig
	Cowydd Marwnad Rhys Abad Ystrad Fflur	Dyn wyf doe anafwyd
25	Cowydd i Syr Bwrcho Vawddwy	Ni chair ustus na christiawn
	Cowydd Syr Wm. Thomas o Raglan, y Marchog glas o Went	Sel rhugl seiliaw Rhaglan
	Cowydd clod Mathew Goch...	Pan sonier i'n amser ni
	Cowydd i D. Llwyd o Gedewain	Dafydd mae'r beirdd yn dyfod
	Cowydd i Arglwyddes Penfro	Gynt y rhoed yn gynta rhan
30	Cowydd i Rosierab Sion o Emral	Pwy sy geidwad teirgwlad ni
	Cowydd Howel ap Meurig Fychan	Mawr fu Howel ab Meurig
	Cowydd i Harri Dwnn	Doe darfu 'r deau derfyn

- Cowydd i Syr Howel ap Dai . . Pwy yw'r mab llen per ymhob llys
 Cowydd i Sion Edward o'r Waen Hawddamawr i'r wledd fawr fau
 35 Cowydd yr Wdeneiff Yn driffeth i'th wneir Ruffudd
 Cowydd i erchi corn Sieffre a yf osai Ffrainc
 Cowydd Ateb i gowydd Duchan Gwae a gynhaliodd y gyd
 gan Syr Rys
 Cowydd i Wladus Mae dawn deo im dyn diwael
 Cowydd Sieffrai Kyffin Pererin piau 'r awrhon
 40 Cowydd i erchi march Bron draw biau 'r enw a dric
 Cowydd i Ddafydd Abad Mae Eryr holl wyr llen
 Cowydd Marwnad Llywelyn ap Mae Arch yn Ystrad Marchell
 y Moel
 Cowydd Dafydd brydydd a browdwr
 Cowydd Marwnad I gilio rhag i elyn
 45 Cowydd i ofyn helmet i Wiliam Dyn traws fum yn dwyn tros for
 Rodon o'r Holst
 Cowydd Y mae llwdn yma llednoeth
 Cowydd Deliais o glwy dolur
 Cowydd Deo a roes ym o dir saint
 Cowydd Tuthiodd Iolo at Ithel
 50 Cowydd i ofyn llechi to Roi ty 'r wyf fry ar fron
 Cowydd Ynghred pe gallwn redec
 Cowydd mawl Arglwyddes Mae ym kefn ers pethefnos
 Mawddwy
 Cowydd i ddiolch am baderau Mae un keidwad mewn cadair
 Awdl Dafydd Abad Glyn Llys rhydd ym y sydd ansoddau
 Egwystl
 55 Awdl i Berson Corwen Prelad ar yn gwlad o Glwyd i
 Ddyfrdwy
 Awdl Davydd ap Thomas ap Llawen wyf i'm plwyf a'm plas
 Llewelyn o Ddeheubarth
 Cowydd marwnad Einion ap Dwr Alwen doe fu'r wylaw
 Gruffudd Rhys
 Cowydd i Hy. ab Ieuan Fychan Y gwr ar warr y garrec
 Cowydd i bum mab Llewelyn ap Mae heddyw ym wahoddion
 Hwlkyn
 60 Cowydd i Dduw Mae un cun yma 'n cynnal
 Cowydd i Harri Ddu o Euas . . Lle nad da lliw onid du
 Cymmod I. Fychanab I. ab Adda Sain Cristophr a fu 'n offrwm
 I ofyn pais o Faelys Mae ceidwad i'ngwlad a'ngwledd
 Cowydd i ofyn ebol Mredydd ai yma'r ydwyd
 65 Cowydd i ofyn huling Elen aur lon ar lanerch
 Cowydd i ddiolch am farch . . . Bron draw biau'r enau a drig
 Cowydd i dy Syr R. Herbert . . Ai gwledd a wnaeth fy arglwydd
 Cowydd i Sir W. Herbert o Raglan Mawr yw dysg, yno mae'r da
 Ateb H. ab D. ab I. ab Rhys . Rhyfedd ydyw arfeddyd
 70 Marwnad Gruffydd Fychan o Duw hen dug Edward frenin
 Gors y Gedol

- I ofyn Gwalch..... Milwr a gar moli gwydd
 I Sion Edward o'r Waen Hawddfyd heddyw a haeddai
 I Dref Croesoswallt..... Yn ifanc y bum flaenawr
 Moliant i Sieffrai Cyffin Tyfodd un o blant difeth
 75 Marwnad y Bardd Gutyn Owain Yn iach awen na chywydd
 I Domas Salbri I Gelliwig ac i'w llys
 Moliant Dafydd Abad Mae deusant i'm dewisaw
 I'r Arglwydd Sion Talbot Arglwyddwedd ar goel addas
 Marwnad Gwerfyl Mechain ... Mis drwg fu ymhowys draw
 80 Moliant Rhys Abad Ystrad Fflur Caraf y mab a'r coryn
 Gorchest i erchi Bidog Adda Fras wylwas elwynt
 Ateb gan Dudur Penllyn Sulien ath geidw Syr Bened
 Moliant Tomas Watcyn o Went Teml gwyr yn teimlaw gwiwrent
 Teimlwr gwyr teml iôr gwiwrent
 I Abad Glyn Egwystl Mae'r henwyr meirw rheini
 85 I fenthyg Llyfr y Greal Oed triwyr it Trahaiarn
 Ceisio heddwch gan I. Fychan. Ieuan deg a'i onwaew dur
 Moliant S. Hafart Siancyn waew ennyn anwyd
 Cowydd duchan i Dafydd ab Sywidw Asaf ydwyd
 Edmwnd
 Marwnad S. ab Mad. Pilstwn . Wylofus wyf fal afon
 90 I 4 Meib Ed. ab Dafydd Gam. Yr eryrod eryraidd
 Marwnad Hywel ab Owen ab Cuddiwyd deurudd caterwen
 Gruffydd cad-derwen
 Cowydd i Syr Walter Herbert . Tyfoedd gwr at Dafydd gam
 Cowydd i Syr R. Gethin . . . Oer oedd weled urddolion
 Marwnad Edward ab Dafydd o'r Llawen nos llew'r Waen isaf
 Waen
 95 Cowydd i Syr W. Herbert Dau dir ni newidiwyd un
 Moliant Rhys ab Thomas..... Caraf urddol Caerfyrddin
 Cowydd y Paderau..... Mae un tlws ym enaid tlawd
 Marwnad Tomas Salbri Trist yw'r beirdd, troes Duw 'r
 byd
 Marwnad Syr Wm. Gruffydd . Yr Ysgwier fal seren

NOTES.

(1.) William Gruffydd ab Rhobin, of Cochwillan, brought a troop of his own retinue to the aid of the Earl of Richmond, at Bosworth Field, 1485, and was appointed subsequently, 23rd September, in the first year of that monarch, by patent, Sheriff of Caernarvonshire for life, and he continued to hold the same office at Michaelmas, 1496. Sir Richard Williams Bulkeley, Bart., is directly descended from him. Cochwillan adjoins, and forms a portion of, the Penrhyn estates, in Caernarvonshire.

(2.) This is printed in the *Cylchgrawn*, ii. p. 56.

(3.) Lewis Glyn Cothi wrote an Elegy on the death of Davydd ab Gwilym, of Llwydiarth, in Anglesey, which, with an ode addressed to his mother, is published in his works.

(4, 5.) William Herbert, eldest son of Sir William Herbert ab Thomas, of Raglan Castle, was created Earl of Pembroke, 8th Edward IV. He was a staunch adherent of the house of York, and having fallen into the hands of the Lancastrians after the battle of Danesmoor, 26th July, 1469, he was beheaded the next day at Banbury.

(6.) Sir Richard Herbert was the third son of Sir William Herbert, of Raglan, and resided at Coldbrook, in Monmouthshire. He was beheaded with his brother at Banbury.

(7.) William Vychan, otherwise William Griffith, was the son of Gwilym ab Gruffydd, of Penrhyn, by Jonet, daughter of Sir William Stanley, of Hooton, and relict of Judge Paris, Chamberlain of Chester and North Wales. William Vychan was appointed Chamberlain of North Wales in 1439, an office of great trust and profit in those days. He was living in 1466.

(9.) Ievan ab Einion was the son of Einion ab Gruffydd, of Corsygedol, in Merioneth. He is party to a deed dated April 23, 1389. Ievan, one of the Barons of Edeyrnion, appears as one of the jurors in an inquisition held at Bala, 6th October, 1427, before Humphrey, Duke of Gloucester, and he died before 1439. He was father of Davydd ab Ievan ab Einion, who was appointed constable of the castle of Harlech, during the ascendancy of the house of York.

(10.) Davydd Llwyd, famed for his hospitality, was the son of Gruffydd ab Ievan Vychan, and lived at Abertanad, in the parish of Llanyblodwel, Salop. There is a poem addressed to him in the works of Lewis Glyn Cothi, and an elegy on his mother, Gwervyl.

(12.) John Hanmer, of Halghton, was the son of Sir Jenkin Hanmer, brother-in-law of Owen Glyndwrdu, by his second wife, Eva, daughter of Davydd ab Gronwy. He was slain at the battle of Shrewsbury, 22nd July, 1403.

(13.) Sir Roger Kinaston, Knt., of Hordley, near Oswestry, was one of the most celebrated heroes of his time. He was present at the battle of Bloreheath, near Drayton, in Shropshire, September 22, 1459, where he slew Lord Audley, the Lancastrian leader; and two years after, on the accession of Edward IV., he was knighted, and had assigned to him the confiscated arms of the fallen Audley, as an honorary addition to his own, which are still borne in the first quarter of the Kinaston shield. He was next present at the battle of Danesmoor, and on April 14, 1471, he was at the battle of Barnet. He died in 1517.

(18.) Richard Kyffin, LL.B., was instituted to the Deanery of Bangor, about the year 1480. "He was an active man in behalf of Henry VII., by despatching intelligence to him of affairs in England, and contriving, as in him lay, his accession to the crown."—(*Willis*, p. 124.)

(20, 21.) Moelyrch was a mansion in the parish of Llansilin, Denbighshire, the proprietors of which for many generations were celebrated for their unbounded hospitality, and liberal patronage of the

bards. These two odes are addressed to Howel ab Ieuan Vychan, who rebuilt the house.—(See *Cambro-Briton*, i. p. 344.)

(22.) This is an elegy on Edward ab Davydd ab Ednyved, of Brynkinallt, in the parish of Y Waen, or Chirk, in Denbighshire, and on his eldest son, Robert Trevor, who died in 1440. This is printed with notes in the *Cylchgrawn*, p. 331, but the editor has confounded the author with Guttyn Owain, another distinguished bard. On the death of Robert, without issue, his brother, John Trevor, succeeded to Brynkinallt. This John Trevor Hên died in 1494. No. 34 is addressed to him, and also No. 72. The Marquis of Downshire and the Viscount Dungannon are lineally descended from him.

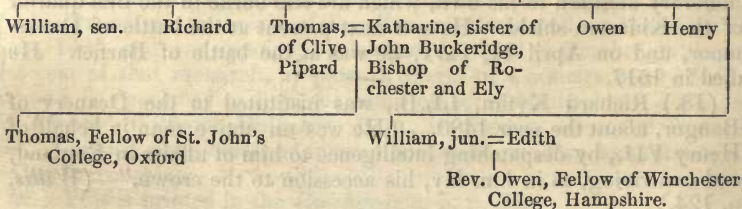
(25.) Sir John Burgh was the son of Sir Hugh Burgh, son of Sir Hugh, the famous Justiciary of England. His mother was the grand-daughter and sole heiress of William, or Wilcock, fourth son of Gruffydd ab Gwenwynwyn, Lord of Powis. Sir John left four daughters, the youngest of whom, Alianor, obtained the lordship of Mawddwy, which she gave with her hand to Thomas Mytton, in whose family it continued until within late years.

(28.) Davydd Llwyd, of Trenewydd, in Cedewain, Montgomeryshire, was a liberal patron of the bards. His elegy was written by Lewis Glyn Cothi, who has also an ode addressed to his son Rhys. The latter was esquire of the body to King Edward IV. David Llwyd was a staunch Yorkist, and was rewarded for his services by Edward appointing him governor of Montgomery Castle. He was also steward of the Lordships of Cedewain, Kerry, Cyveiliog, and Arwystli. This ode, and No. 85, are printed, with translations in English, in the *Iolo MSS.* R. W.

To the Editor of the Cambrian Journal.

SIR,—Can any of your readers supply any information as to the ancestors of the following family, which evidently migrated from Wales:—

William Phillipps, of Wanborough, and of Clive Pipard, =
in Wiltshire, 1580, *ob.* 1622.



I remain, &c.,

PHILO-CAMBRIA.

PECULIARITIES IN THE DIALECT OF PEMBROKESHIRE.

To the Editor of the Cambrian Journal.

SIR,—Pembrokeshire, or rather South Pembrokeshire, is, no doubt, one of the most peculiar districts of the Principality. Situated at the furthest extremity of Wales, it nevertheless is almost totally unacquainted with the language of the country, but makes use of that of its neighbours—the English. In the English spoken here, however, there are several peculiarities, a few of which I shall notice. There are very many *terms* peculiar, amongst which may be classed the word *shew*,¹ which is generally used for a wooden seat with a back—a *settle*. The word *looch* is the name given to the *wooden spoons* used by peasants. When a person is over-anxious for anything, or wishes for more than his share, he is said to be *shadly*; another word is sometimes substituted, but this is, I believe, more properly applied when it relates to a longing for food, or over-haste in its consumption,—this word is *hainish*;² the first syllable is pronounced precisely similar to that of the word *heinous*, and perhaps has the same derivation. One person throwing a stone at another is said to *pile* him. *All by lejurs* is a phrase which is universally used by the lower orders for *leisurely*. A mother tells her little boy to go on *all by lejurs*, and she will overtake him. *Orra one*, for *one*, and *norra one*, for *not one*, are quite as frequently made use of. In South Pembrokeshire, or the Englishry, as it is sometimes called, I have never heard the aspirate omitted or misplaced, nor have I ever met with an instance of *w* and *v* changing places; but there are forms of speech almost as disagreeable to the ear. Words ending in *ing* are seldom honoured with the correct pronunciation, nor is the *d* always sounded in *and*. The neuter gender is not recognized. Everything is *he* or *she*. This morning I heard one girl inquire of another if the funeral had passed? The answer was, “I did’nt see ‘en.” People in very respectable circles use *seen* for *saw*. “I saw a funeral” would be rendered, “I *seen* a funeral.” At the commencement of words, *v* is, in very many instances, used for *f*, *b* for *p*, *z* for *s*, *g* for *c*. *Vaur* for *four*; *bump* for *pump*; *zink* for *sink*; *garter* for *carter*. Of all the vowels, *o* is the one most frequently ill-used. It is seldom pronounced rightly. *Colt* is *cault*; *told* is *tault*; *borrow* is *borra*; *to mow* is *to mau*; *going* is *gnain*. Instead of *lock* the door, they make use of the term *key*. *Main* is a word used in a peculiar sense, mostly for *rather*, as, “he was *main* tired.” When a person is recovering from illness, and has better spirits, it is commonly said that he is more *heighty*.—I remain, &c.,

T. PURNELL.

¹ This is the Welsh *ysgiw*, the term in general use for this article in Cardigan-shire.—S. E.

² Probably the Welsh *hoems*, lively, active.—S. E.

MISCELLANEOUS NOTICES.

WELSH MORALITY.

Our readers will be pleased to know the amount of criminal and legal business transacted on the North Wales Circuit of Assize just ended :—

Montgomeryshire.—Two criminal convictions ; two civil cases.

Merionethshire.—One conviction ; no civil business.

Caernarvonshire.—Four convictions ; no civil business.

Anglesey.—Two petty convictions ; no civil business.

Denbighshire.—Four convictions ; no civil business.

Flintshire.—No conviction ; no civil business.

The learned judge, in one of his addresses to the grand jury, declared that he had often tried as many cases in one day in England as he had in the whole circuit of North Wales. He also confessed that he was really at a loss for topics on which to address the country gentlemen ; and a great part of his speeches to them consisted of compliments to the morality of the inhabitants, and the picturesque beauty of their country.

The above statement, which is by no means an exceptional one, is another proof that we Welsh are a very manageable race. Our people are also very simple in their habits ; and we do think it is quite an amusement to the natives to see this periodical gorgeous influx of English amongst them : judge, associate, marshall, and clerk ; the round dozen of barristers and their clerks ; also sheriff, under-sheriff, lawyers, interpreters, javelin men, trumpeters, policemen, cooks, &c., &c. ; and all this expense and trouble to accomplish *so small an amount of business*,

“ Resembling ocean into tempest wrought,
To waft a feather, or to drown a fly.”

OGOF WYDDAN, OR THE WITCHES' CAVE.—In the park near Machynlleth is a deep pit, known by the name of Ogoſ Wyddan, and attached to which are many legends of ghosts, goblins, and fairies ; and occasionally pranks have been played upon passers-by at night, so that the road has been shunned after dark by old crones, and timid maidens, as a haunted spot. The scene has, however, been strangely changed in a short week, and, however it might be shunned after nightfall, it is now the resort of all, and the great attraction of the neighbourhood by day. An active miner, named Morris Williams, conceived this to be an old Roman mine-work, and applied for a take note from Sir Watkin W. Wynne, which being granted, he communicated his wish to make a trial to a Mr. Weston, a gentleman residing in the town ; and he, having promised the necessary funds, the work commenced by getting the water out, which appeared to be about 16

feet. In their progress they came to the wood-work of a shaft, to the bottom of which a few days brought them. They then found a second shaft, also timbered, about 15 feet deeper, and having worked at this for a short time, without much progress, against the water, &c., there being obstructions and danger, it was deemed better to drive a level into the shaft. This level is now in progress, and the lode being discovered the driving is upon it, and some beautiful specimens of ore have been tried, containing a large proportion of silver and copper. At the foot of the working flows a little stream called Nantyrarian, or the silver river. There are few names in this historic region which have not an origin founded upon facts, many of which, like this, have lain for centuries unsolved.

THE ARCHÆOLOGICAL INSTITUTE.—We learn in the June Number of the *Journal of the Archæological Institute* that, at a meeting of the Institute in March, Mr. King exhibited—"An impression from the brass matrix of the seal of Henry, Prince of Wales, for the lordship of Caermarthen. It was formerly in Greene's Museum, at Litchfield, as described in his Catalogue, p. 12, and was figured in *Gent. Mag.*, 1769, with a notice by Pegge. See pp. 277, 377, 438, 568; also November, 1813, p. 432. It measures $2\frac{1}{4}$ inches in diameter, the matrix was formed with four perforated projections, to receive the pins affixed to the obverse, by means of which the two parts of the matrix were adjusted in taking impressions. This curious seal has been assigned to Prince Henry, son of Henry IV. It represents the prince mounted on his war-horse, and in complete armour. On his shield, jupon, and horse trappings appear the arms of France and England, quarterly, with a label of three points. The bearing of France, with three fleurs-de-lys only, appears to have been first so used by Prince Henry: compare his seal as Prince of Wales, engraved by Sandford, p. 245, and described, p. 277, possibly used as the obverse of the seal in Greene's possession. It is not known where the latter now exists. It is inscribed—*ſ' heur' principis Wall' dnr' arc' it' lanrastr' et corn h' rones restr' de d'nia de kermerdyn.* On the great seal of Henry IV. the coat of France is semy of fleurs-de-lys, but on his tomb at Canterbury it appears with three fleurs-de-lys only, as on this seal of Prince Henry, and on his Great Seal as Henry V. The Princes of Wales had their Chancery and Exchequer for South Wales at Caermarthen." Mr. Joseph Beldam also exhibited—"Two brass matrices of Customers' seals for wools and hides, being the obverses of the seals for Lincoln and Caermarthen, *t.* Edward I. The reverses are actually in the British Museum, having been presented by the Lords of the Treasury, with the concurrence of Lord Montague, Comptroller of the Exchequer. They had formed part of the ancient treasures of the Exchequer, found in the Pix Chamber, in June, 1842. The following description of the seals for Caermarthen may serve to indicate the type of all these seals: *Obv.*—An escutcheon in bold relief, charged with three lions. + SIGILL' EDWARDI REGIS ANGL' APVD KERMERDYN. *Rev.*—PRO LANIS ET COREIS LIBERANDIS."

LLANELLI EISTEDDFOD.

CALON WRTH GALON—HEART TO HEART.

THIS local Eisteddfod was celebrated on Tuesday, the 29th of July, in accordance with the time-honoured usages of the ancient Cymry, and of their renowned bards. The town of Llanelli presented a scene of great gaiety and bustle on the occasion. The excitement began to manifest itself at an early hour, and the streets were soon filled with visitors in holiday attire. Up to ten o'clock the number continued to increase, and soon after that hour, by the arrival of excursion trains on the South Wales Railway, from east and west, and on the Llandeilo line, from the north, the multitudes were swelled to such an extent as to render the road from the station to the town almost impassable. The point to which the steps of all were directed was the Llanelli Park, in which a capacious marquee had been erected for the business of the Eisteddfod.

At half-past ten o'clock the Ivorite Lodges of the neighbourhood formed into procession in Hall Street, and, headed by the brass band of the Dafen Tin Works, proceeded to the *Ship and Castle Hotel*, where they were joined by D. Morris, Esq., M.P., who had kindly consented to act as President of the Eisteddfod. They then proceeded, accompanied by members of the Committee, and other gentlemen, to the marquee. The President immediately took his seat on the platform, where he was surrounded by the adjudicators and bards, and a large company of the most respectable inhabitants of the town and its vicinity. Amongst them we noticed W. Chambers, Esq.; C. W. Nevill, Esq., and party; the Misses Nevill, Llangennyh; J. H. Rees, Esq., and party; R. G. Thomas, jun., Esq.; Ben. Jones, Esq., and party; J. Buckley, Esq., and party; R. T. Howell, Esq., and party; J. P. Luckcraft, Esq.; Lieutenant Dawson; C. W. Coombs, Esq., and party; B. Thomas, Esq., and party; J. Vibock, Esq., and party; T. L. Howell, Esq., and party; Captain Scott; C. Williams, Esq., and party, Penbre; J. Stanley, Esq., and party, Penbre; Rev. B. Evans, Llanstephan; Rev. L. Morgan, Llandebie; Rev. J. Griffith, Llandeilo; Rev. J. Morgan, Cyffyg; Rev. William Harries, Penboyr, &c., &c., &c. The body of the marquee also was soon filled by an immense audience. On a moderate calculation there must have been upwards of four thousand persons present to witness the proceedings of the

MORNING MEETING.

The immense assemblage having been quietly seated, at eleven o'clock precisely, the President of the Eisteddfod, D. Morris, Esq., M.P., rose and said,—Ladies and gentlemen, I have had the honour of being selected to preside over this numerous and respectable meeting, assembled for the purpose of inaugurating the Llanelli Eisteddfod; and I should feel some difficulty in undertaking the responsibility

which thus devolves upon me, if I were not supported by gentlemen who, from their long experience and attention to Welsh literature, are so well qualified to supply any omission or defect on my part, and carry out this great and important meeting, and bring it to a conclusion satisfactory to all whom I have now the honour to address.—(Cheers.) I rejoice to see so full and so respectable an attendance on this occasion, since I take it to be a compliment not only to the town, but to the gentlemen composing the Committee of Management, who, by the aid of public feeling, and by their own untiring exertions, have produced this Eisteddfod.—(Cheers.) They have thereby sustained the reputation of your town—they have proved the anxious devotion of Welshmen to their native tongue, which has been handed down to them for ages innumerable, and which I hope will continue to the latest posterity.—(Cheers.) Welshmen have always been eminent for a love of their country,—(hear, hear,)—and, through all their vicissitudes, for an unflinching attachment to their native tongue, and for their respect to the laws and institutions of that country which is their fellow in the cause of civil and religious liberty. They have shown distinguished bravery on the field of battle, and have nobly sustained the honour and character of their country. Ladies and gentlemen, I hope you will not be disappointed with the proceedings of the day. I hope that those gentlemen who form the Committee of Management will, at its conclusion, receive from you their best and the only reward they seek to obtain—the approval of all whom I have now the honour of addressing. The subjects which will be brought before you are so numerous that it would be unpardonable in me to trespass longer upon your time, and I now beg leave to introduce to you the Rev. John Rees Morgan, who will deliver a preliminary address.

The Rev. J. R. Morgan then rose, and spoke briefly in Welsh, with much ability and humour.

Mr. William Morris, (*Gwilym Tawe*), of Swansea, in compliance with the ancient custom of the minstrels and bards of the Isle of Britain, delivered a poetical address in English in honour of the President, which was received with much applause.

In the absence of the author, J. Cameron, Esq., Ysbytty, the following lines were then recited by Mr. Titus Lewis, of Caermarthen :

PROLOGUE.

In ancient times when Cambria's arm was strong,
Her fiery minstrels wreath'd her deeds with song,
Drank inspiration from the mountain air,
Which cheer'd her sons and charmed her daughters fair.
Great was the power they wielded, for the lyre
Rekindled oft the spark of freedom's fire ;
Roused freedom's slumbering spirit in the breast
Of stalwart men, who rushed at her behest
Like the tornado from their mountain homes,
Where sings the tempest and the torrent foams,

On steel-clad Norman and on Saxon foes,
 Who gain'd but what they gain'd with sturdy blows.
 If such the muse in war, why not increase
 Her power to gild the nobler arts of peace,
 Sing of the wonders art has long reveal'd,
 And the deep fount that science has unseal'd,—
 Of knowledge, in whose blaze the earth assumes
 A glorious smile, that her whole breadth illumines;
 The smoky town has charms that may be sung,
 Where sounds of thrift are on the night winds flung;
 The good, the kind, whose bounteous stores have fed
 The willing thousands with their daily bread.
 Then let old Cambria's sons, who thirst for fame,
 Rise in their might, and gain the loud acclaim;
 And oh! ye judges, to your trust be true,
 Give the reward to whom reward is due.—(Great applause.)

At the invitation of the President, several Welsh bards then came forward, and delivered brief poetical addresses to welcome the Eisteddfod, which were well received. Among them were Mr. Wm. Thomas, (*Gwilym Mai*,) Caermarthen; the Rev. J. R. Morgan, (*Lleurnwg*,) Llanelli; Gwilym Teilo; the Rev. Robert Ellis, Sirhowy; J. Roberts, (*Caersallng*,) &c., &c.

The Rev. Dr. James, F.S.A., Incumbent of Marsden, Yorkshire, then rose, and the applause with which he was received having subsided, he proceeded to congratulate the President and the meeting on that auspicious day. Whatever others far away might think of the value of the *language* and *literature* of the ancient Principality of Wales, the inhabitants of Llanelli were that day in bardic congress assembled for the purpose of recording their deliberate opinion that *both* deserved to be cultivated, and handed down to the latest posterity.—(Hear, hear.) Many opinions were wont to be expressed in England on the subject of the Welsh language. Some thought fit to designate it as an extremely harsh and barbarous tongue. Others, willing to admit that it possessed some claim on the score of its great antiquity, would have it cultivated as a dead language, but not as a living tongue. And a third party went so far as to say that, whatever its merits might be, the Welsh people ought to agree to its immediate extinction, and assist to wipe it out from the catalogue of European languages. This opinion was put forth under the impression that such a step was necessary, in order to afford to the Welsh population an opportunity of taking up the English tongue, and thereby obtaining access to the whole range of English literature. But he, (Dr. James,) as one who had lived a great many years in England, and still retained his knowledge of his native tongue, begged most respectfully to dissent from those opinions. With the permission of the meeting he would state his convictions on the subject.—(Cheers.) There were three strong reasons for which they ought to retain and perpetuate the ancient language of the Cymry. First of all, it was the key to the ancient names of the country from John O'Groat's to

the Land's End. The names given by the aborigines to towns, villages, castles, palaces, mountains, hills, vales, rivers, and brooks, remained more or less in every locality to this day. They were somewhat disguised and modernised, it was true, but the key which unlocked their real import was the Welsh tongue. And, as original names were seldom bestowed in caprice, but in illustration of some peculiar feature of the spot, or in memory of some important event which had there transpired, it was of the highest importance that their original meaning should be ascertained. But, if the Welsh people agreed to extinguish their ancient tongue, the historian would be left without information on some of the most essential points of history; and the philosopher unable to draw from such history the usual lessons of wholesome instruction. In other words, the history would be incomplete, and the philosophy of it of no advantage to future generations. He saw, therefore, no reason for which the inhabitants of Glasgow, when puzzled as to the import of their city's name, should not be respectfully told by a Welshman that it originally was "Glascoed," and meant the "Green Forest;"—(laughter)—or when the Lancasterians were perplexed as to the meaning of Morecambe Bay, they should not be quietly informed that it was "Môr-cam" Bay,—that is, the bay with a "bow-bent coast."—(Renewed laughter.) To pursue the subject further, let the Devonshire people be asked the meaning of the word "Devon." They would ransack the English or Saxon vocabulary in vain for explanation. But let the Welshman be asked: he would reply that the word originally was "Dyvneint," and implied the land with "deep glens and brooks." And such was the character of Devonshire to this day. Illustrations of this kind might be multiplied without number, but he would forbear. He had brought forward these few instances to show how the Scots and English were indebted to the Welsh language for explanation of the names by which their cities, their coasts, and their counties were distinguished, and as one great reason for preserving that language.—(Loud cheers.) Another reason for preserving the Welsh language was this,—it was the best medium for cultivating the Welsh mind, and diffusing useful knowledge among the masses of the Welsh people. He considered it necessary that the intellectual improvement of the people in every country should be carried on through the medium of their native language, instead of attempting first to extinguish that language, and then waiting for the successful introduction of a new speech. There was nothing in the order of Divine Providence that sanctioned such a course as this. And, wherever it had been adopted, it had proved impolitic in itself, and barbarising in its effects upon the people. Their duty was at once to address themselves to the work of cultivating and improving the youthful mind through the medium of that language which was one with its thoughts, one with its understanding, and one with its feelings.—(Hear, hear.) And, although he advocated the use,—*the free use*,—of the Welsh language in the education of those children who were born of Welsh parents, and constantly had Welsh spoken to them, he would by no

means exclude the English tongue, but would give them that in addition—not to supersede the Welsh language, but to be its twin sister in the school, in the house, and in the fields.—(Cheers.) When Welshmen removed to England, they invariably acquired a speaking knowledge of the English tongue; and he thought it would be highly advantageous to those English gentlemen who settled in Wales if they lost no time in learning to speak Welsh.—(Laughter.) He saw no reason why the Welsh language should be relinquished. If there were any persons that suffered inconvenience from its existence, they must be the Welsh people themselves; and, so long as they were willing to submit to that inconvenience, and bear the cost of perpetuating their noble speech, it was not for strangers to complain and murmur. It was natural that the people should desire to retain the language spoken by their ancestors ages gone by,—the language spoken by Caswallon, Lles ap Coel, Caractacus, and Cadwaladr, kings of noble descent, who swayed the British sceptre between twelve and nineteen centuries ago,—the language spoken by Hywel Dda, Gruffydd ap Nicholas, Llywelyn ap Gruffydd, and Owen Glyndwr, those ancient Princes of Wales, whose names stood on the pages of Welsh history, encircled by a glory that never should be tarnished so long as the race of the Cymry existed.—(Cheers.) There was a third reason for retaining the Welsh as a living language:—that language was the principal monument of the civilization and the greatness of the ancient race of the Cymry. All nations attached great value to their monuments, because they had been erected to commemorate important events, and were instrumental in handing down their history to ages yet unborn. And had the Cymry no monuments to which they could point as proofs of the former splendour of their race? Yes; the temples of the Druids yet remained to indicate the strength and the piety of their ancestors, in ages which intervened between Noah's flood and the birth of Christ. If they wished to know, *where* the ancient Britons worshipped? the answer was, under the stately oak, or in the open plain, under the canopy of heaven. If they inquired, *whom* they worshipped? the answer was, Him whom the heaven of heavens cannot contain. And, if they asked, *how* they worshipped? it must be replied, that they worshipped after the manner of the post-diluvian patriarchs,—Noah, Abraham, Isaac, and Jacob. And as these patriarchs reared their altars of *unheven* stone, so did the ancient Cymry in this island, under the guidance of the Druids; and we point to those druidical temples, such as Stonehenge and Abury, in Wiltshire, and Stanton Dru, in Somersetshire; and to those druidical altars and pulpits, called cromlechau, which appear in all parts of Britain, as memorials of the unquestionable antiquity and national greatness of the Ancient Britons. They were monuments which had survived the ravages of time; they had defied alike the heat of the sun in summer, and the severity of the frost in winter; the blasts and storms of two thousand years had assailed them in vain. Such monuments had not been erected by a puny race, or a horde of savages, but by a great, a good, and a civilized people,—a people that were

devoted to the worship of the one true God, and studious to preserve in their religion all the features of the Noachic dispensation,—a people that cultivated the arts and sciences, and built their temples on astronomical principles. And, if the rude hands of modern Vandalism had suffered these temples to remain in all their completeness, they would have presented an aspect so large and stupendous as to strike with admiration and astonishment the most skilful and daring engineers of our own day.—(Hear, hear.) It was to their language, however, that he would direct attention, as a far more glorious monument of the greatness and civilization of their ancestors in ancient times. It was a language strictly constructed out of its own elementary terms. Its alliterative changes and initial mutations were formed on the basis of the most exquisite euphony. Its copiousness was such, that it furnished to the writer and the speaker words, smooth, nervous, or powerful, as the subject under discussion required; and those words, having been originally drawn from the great facts which exist in nature, were found to be highly philosophical, and replete with imagery. In one word, the language was so great, in all respects, that no cultivation which might now be bestowed upon it could add to its category, or increase its efficiency; and as such it bore testimony to the high degree of cultivation attained by their forefathers in very remote ages. What could equal a monument like this?—(Cheers.) He, for one, thought that it deserved to live, and would strenuously contend for its preservation; and he saw around him a noble band that would, he felt sure, stand by him in the struggle.—(Cheers.) He would look at the subject in another point of view. He found that parties in England, when they had a genealogy of any value, were wont to boast of their high descent, and advert with pride to the noble deeds of their forefathers;—and were the Welsh people to be blamed, if, as the descendants of the ancient Cymry, they reverted to the nobler deeds and more glorious achievements of their ancestors? On the contrary, he claimed it as a right for himself and his countrymen to advert, as occasion might require, to the chivalrous deeds and splendid achievements of their ancestors, who twice repulsed Julius, the greatest of the Cæsars, and twice drove him back across the main.—(Cheers.) So great was the bravery of the Ancient Britons in the estimation of the conquering Romans, that the event of Julius Cæsar's landing at all in Britain, and remaining only three weeks before he retraced his steps and took flight, was celebrated at Rome by a thanksgiving of twenty days' duration.—(Immense cheering.) Let Welshmen of the present day take pattern from those brave ancestors, and be encouraged to acquit themselves well in every situation which they might be called to fill, whether civil or military. He was proud of the prowess the Welsh regiments had displayed in the Peninsular campaigns and at Waterloo, and of the bravery they had evinced at Alma and at Inkerman. An attempt had been made to prove that those Welsh regiments which had so signally distinguished themselves in the latter engagements were not Welshmen; but, on an analysis being obtained, it turned out that upwards of three-fourths of the men were natives

of the Principality, and spoke Welsh!—(Applause.) With such examples, both ancient and modern, before their eyes, he had no misgivings as to the future conduct of his countrymen in the day of emergency. So long as their native language lived, they would deserve the appellation of “The Brave Welsh.”—(Renewed applause.) He would only advert to one more topic before he sat down. He remembered the revival of Eisteddfodau in the present century. The first was held at Caermarthen, in the year 1819, under the patronage of Lord Dynevor, and the personal presidency of the Right Rev. Dr. Burgess, then Bishop of St. David’s, who, though an Englishman, was “the successful assertor of the duty of the Welsh clergy to cultivate their vernacular tongue for the benefit of the poor.” Similar meetings, conducted on the grandest scale, as national Bardic Congresses, or Eisteddfodau, properly so called, were held in other towns of the Principality in rapid succession. And then came the establishment of Cymreigyddion Societies, and their annual meetings under the appellation of *Local* Eisteddfodau. The result of these movements had proved highly satisfactory. They had given a new impulse to the Welsh mind, so that in the course of thirty-seven years the number of Welsh writers and competitors had increased a hundred-fold. Through their influence the language of the country was better spoken, and more correctly written, than it had previously been. And, paradoxical as it might appear to the English residents among them, it was a fact that, in proportion as the Welsh people progressed and advanced in intelligence by cultivating an acquaintance with their native language and literature, the more widely did the English language spread and circulate through the country. This followed as a collateral result.—(Hear, hear.) He remembered reading in the *Life and Remains of Dr. Copplestone*, (the late Bishop of Llandaff,) a paragraph in which his Lordship alleged that the Welsh was not the language spoken and preferred by the majority of the people of Wales. Dr. Copplestone supported his assertion by adverting to the fact, that the newspapers of the Principality, with scarcely an exception, were published in the English language. In answer to this, he (Dr. James) contended that there had been, as there were then, several newspapers conducted entirely in the Welsh language. He might mention the *Amserau*, published in Liverpool; the *Cymro*, published at Holywell; and the *Herald Cymreig*, published at Caernarvon. But his triumphant refutation was this,—that the various Welsh magazines, such as the *Haul*, *Seren Gomer*, *Y Dwygwr*, *a’r Drysorfa*, together with half-a-score others, were in *fact*, though not in form, *Welsh newspapers*, and had an immense circulation. The rev. gentleman concluded his very talented address by an eloquent appeal to his hearers to promote, to the utmost of their power, the holding of local Eisteddfodau, and resumed his seat amidst protracted cheering.

The Rev. Robert Ellis, of Sirhowy, then delivered an address in the Welsh language, replete with humour and interest, in which he explained the object of Eisteddfodau and the advantages derived from them.

After a solo on the harp given by Mr. Ellis Roberts, Harpist to His Royal Highness the Prince of Wales, the distribution of prizes was made as follows:—

For the best English Essay on "The Progress of the Arts and Sciences during the present century." Five compositions were received. The prize of £8 was awarded to the Rev. David Griffiths, Caernarvon.

For the best Welsh Essay on "Logic." Seven compositions received. The prize of £8 awarded to the Rev. John Jones, (Mathetes,) Newport-upon-the-Usk.

A solo on the harp followed,—*"Llwyn Onn,"*—with variations.

For the best poetical composition in Welsh on "The Introduction of Railways into Wales." Twelve compositions received. Prize of £2 awarded to Mr. William Thomas, (Gwilym Teilo,) Chemist, Llandeilo-fawr.

For the best Welsh Stanza on "Ivorism." Five compositions received. The prize of £1 awarded to the Rev. J. R. Morgan, Llanelli.

For the best poetical composition in Welsh on "The Fall of the Leaves." Nine compositions received. The prize of £1 awarded to Mr. John Thomas, Merthyr Tydfil.

For the best Welsh Essay on "The Duty of the Working Classes to acquire Knowledge." Ten compositions received. The prize of £3 awarded to Mr. John Thomas, Merthyr Tydfil.

For the best English or Welsh Essay on "The Advantages of Industry and Economy to the Working Classes." Open to working men only. Ten Essays were received. The prize of £2 2s. awarded to Mr. D. Griffiths, printer, Holywell.

For the best Welsh Essay on "The Necessity of Cultivating the Human Mind." Nine Essays received. The prize of £2 2s. awarded to Mr. Griffith Jones, printer, Llanelli.

Competition then took place between several choirs on the comic trio, "A Little Farm well tilled," &c., taken from the *British Minstrel*. This excited considerable merriment, and the prize was awarded to a Rhymney Choir.

For the best six stanzas in Welsh to "The Moon." Eighteen compositions received. The prize of £1 awarded to the Rev. J. R. Morgan, Llanelli.

For the best poetical composition in Welsh "In Praise of Messrs. Phillips, Smith, and Co.'s Tin-Works." Tune,—*"The National Welsh Air."* Not more than six nor less than four verses admissible. Three compositions received. The prize of £1 awarded to Mr. Wm. Thomas, (Gwilym Mai,) printer, Caermarthen.

For the best ten stanzas in Welsh,—subject, "Sunrise on the Burry." Four compositions received. The prize of £1 1s. awarded to Mr. Griffith Jones, printer, Llanelli.

For the best essay in Welsh on "The Advantages derived by the Country in general from Foreign Commerce." Six compositions received. The prize of £4 awarded to the Rev. E. Roberts, Bethel, Monmouthshire.

For the best Welsh Essay on "The Glory of Christianity." Fourteen essays received. The first prize of £5 was awarded to the Rev. Ellis Hughes, Penmain, and the second prize of £3 to the Rev. E. Jones, Ynysgau, Merthyr.

For the best English or Welsh "History of Llanelli." Two essays received. The prize of £5 was divided between the two competitors, the Rev. John Jones, Newport-upon-the-Usk, and Mr. David Bowen, Llanelli.

"Pêr Oslef" was then given as a solo on the harp, by Mr. Ellis Roberts, as performed by him at Her Majesty's Concert, April 21st.

For the best English or Welsh "Elegy on the Death of the late Richard Janion Nevill, Esq., Llangennyh Park. Six elegies were received. The prize of £3 was divided between Mr. David Davies, and Mr. Titus Lewis.

For the best Welsh Poem on "Elijah on Carmel." Thirteen poems received. The prize of £4 awarded to Miss Margaret Davies, Cardigan.

For the best selection of "Welsh Puns, Tales, and Proverbs." The prize of £2 2s. was awarded to the Rev. David Henry, Maesteg, the only candidate.

For the best translation into Welsh of Chapter V., "On the Philosophy of Happiness," from *The Crisis of Being*, by the Rev. D. Thomas, Stockwell. Four translations received. The prize of 15s. was awarded to the Rev. William Hughes, Bethel, Glanymor, Llanelli.

For the best Welsh Ode on "The Sabbath." Two compositions received. The prize of £5, and a medal value £5, awarded to Mr. Ellis Roberts.

Several choirs competed for the prize of £1 1s. to the best singers of the air, "Merch Megan," on the words, "Os noethion a llwm yw banau hên Gymru," taken from the *Cambrian Minstrel*. The prize was awarded to a Merthyr Choir. A competition of singing with the harp by females followed.

Evan Davies, Esq., M.A., of Swansea, announced to the bards that a prize of £2 would be given for the best six englynion in honour of the President. The compositions to be forwarded to the Secretary before the evening meeting.

Mr. Ellis Roberts then favoured the Eisteddfod with some striking specimens of pennillion singing with the harp, after the manner of North Wales, and with these the morning meeting closed at two o'clock.

THE AFTERNOON MEETING.

Soon after three o'clock the chair was again taken by the President, who offered a few introductory remarks, and then called upon the Rev. Dr. James to address the meeting in Welsh. The Rev. gentleman commenced by observing that the Welsh language was founded upon nature, and that its words and phraseologies were consequently fraught with sound philosophy and beautiful images, so that the

mind, which was properly educated through its medium, became imbued with strong common sense, and manifested remarkable tendencies to poetry. In his opinion, the cultivation of Welsh literature had already effected great improvement in the moral and intellectual condition of the Welsh people. It had called into active exercise the dormant powers of the peasantry, and developed the genius of the young. In such an awakened state of the public mind, he considered the holding of Eisteddfodau as indispensable to future progress, because they were instrumental in producing brief, condensed, and well-written treatises on all practical and useful subjects. He congratulated the county of Caermarthen in having been the first to move in the present century to revive these meetings. And he congratulated the inhabitants of Llanelli on the cordial and magnificent demonstration they were that day making in support of them. The town of Caermarthen had commenced them—the town of Llanelli was resolved to keep them alive. In the presence of that vast meeting, he wished to put this question. Was it their intention to allow the Welsh language gradually to disappear and die away, or no? Let them give him a distinct answer that he might take it back to his Welsh friends in the West Riding of Yorkshire. (Here shouts of “No! no!” followed each other in rapid succession from all parts of the spacious marquee, the company at the same time presenting a forest of uplifted hands. The scene was truly exciting.) The speaker thanked them for that unmistakable answer, which was cheering to every patriot’s heart; and, after some further remarks, sat down amidst great enthusiasm. His address, of which the above is a mere outline, was interspersed with a good deal of humour, and was received with rapturous applause.

The Rev. Dr. Lloyd next spoke in English. After some prefatory observations he proceeded to express his surprise and delight at the extent of information exhibited by the competitors for the prizes offered for essays. He was particularly astonished at the talent displayed in the essays on logic. He had read most works on the subject published in England and Germany, and he must say that some of the essays sent in for this Eisteddfod, almost equalled Dr. Whateley’s, and those of the best logicians of the day.—(Hear.) He found to his astonishment that there were some sentences containing logical terms written altogether in Welsh. Such was the elasticity of the language, that three or four of the writers had been able to express these terms in Welsh, without borrowing from any other language.—(Hear, hear.) The English could not do that; they were obliged to resort to the Latin. Another circumstance at which he (Dr. Lloyd) was surprised was, that many of those essays were written by working men, who had not received the advantages of education. These men had written such treatises as would do credit to the pages of the “Quarterlies” in England. He had seen worse compositions, worse reasoning, and worse matter, in the *Edinburgh Review*. The treatises sent in were all so good that he wished there had been a prize for each competitor.—(Hear, hear.) This Eisteddfod

had been the means of producing upwards of 200 compositions, embracing almost everything within the range of the arts and sciences. That alone was a fact which would justify the promoters of the meeting in incurring the labour and expense which the splendid scene then presented had entailed. There were fifty prizes for distribution, and although the greater number of the competitors must necessarily go without pecuniary reward, yet the advantages they would indirectly receive from competition, and the previous training to which they had subjected themselves, would be of immense value to them. Having thus referred to the material aspect of the present meeting, Dr. Lloyd concluded by alluding, in eulogistic terms, to its moral tendency, and sat down amidst general applause.

After a solo on the harp, the distribution of prizes was resumed.

For the best Welsh "Elegy on the Death of the late Rev. John Bowen." Four elegies received. The prize of £2 2s. was awarded to Mr. D. Richards, Hall Street, Llanelli.

For the best Welsh "Elegy on the Death of the late Rev. James Spencer." Four elegies received. The prize of £2 2s. was awarded to Mr. T. B. Morris, Llanfyllin.

For the best Welsh "Elegy on the Death of the late Rev. David Bowen, Penyfai." Four elegies received. The prize of £2 2s. was awarded to the Rev. J. R. Morgan, Llanelli.

For the best Welsh "History of Felinfoel." Open to Ivorites only. The prize of £2 10s. was awarded to Mr. William George, the only candidate.

For the best Welsh "History of the Ivorite Fraternity, from its Commencement to the Present Time." Four compositions received. The prize of £1 10s. was awarded to the Rev. J. R. Morgan, Llanelli.

The prize of £3 for the best singing of the chorus, "Now by Day's Retiring Lamp," by Bishop, was awarded to Côr Taliesin.

For the best Welsh poetical composition in praise of "The Llangennyh Coal Company," for their great exertions in carrying on their works under so many difficulties, as well as their general kindness to their workmen. The prize of £1 10s. was awarded to Mr. David Bowen, Llanelli, the only candidate.

For the best poetical composition, in Welsh, to "The River Morlais," Llangennyh. Five compositions received. The prize of £1 10s. was awarded to Mr. John Griffiths, Dafen.

For the best Welsh poetical composition in praise of "D. and A. Watney, Esqrs.," for their perseverance in connection with the Pont-yberem Works, after the very painful accident which took place, when twenty-six lives were lost. Tune—"Merch Megan," to contain three verses, and open to Ivorites only. Four compositions received. The prize of £1 1s. was awarded to Mr. Wm. Thomas, Caermarthen.

The prize of £1 1s. for the best English poetical composition of three verses, on the same subject and tune, was also awarded to Mr. Wm. Thomas.

For the best Welsh "History of Llandeilo Talybont," Glamorgan-shire. Three compositions received. The prize of £3 3s. and a

medal, value £1 1s. was awarded to Hanesydd, whose proper name did not transpire.

For the best Welsh "History of Pontyberem." Open to Ivorites only. The prize of £2 2s. was awarded to Mr. Stephen Evans, Cilcarw, the only candidate.

Mr. Ellis Roberts then performed a descriptive piece on the harp.

The competition for the prize of £5 to the choir which should best sing the chorus from *Elijah*,—"Thanks be to God," &c., followed. The prize was awarded to a Dowlais Choir.

For the best Welsh poetical composition on "The Happy Family." Open to young men only under twenty years of age. Fourteen compositions received. The prize of £1 was awarded to Mr. Thomas Jones, Portmadoc.

For the best Welsh poetical composition in praise of "The Pontyberem Coal." Tune,—*"Merch Megan."* Four compositions received. The prize of £1 15s. was awarded to Mr. William Thomas, Caermarthen.

For the best Welsh poetical composition on "The Fall of Goliath." Open only to young men under sixteen years of age. Nine compositions received. The prize of 10s. was awarded to Mr. John R. Jones, Machynlleth.

For the best Welsh essay on "The Utility of Cultivating the Welsh Language." Open to Ivorites only. The prize of 10s. was awarded to Mr. Thomas Edwards, of—

For the best Welsh poetical composition on "The Departure of William Chambers, Esq., and his Family, from Llanelli." Four compositions received. The prize of £2 was divided between Mr. David Bowen, Llanelli, and the Rev. John Thomas.

For the best "History, in Welsh, of King Lles ap Coel, with the History of the Lodge of Ivorites bearing his Name at Maesteg, and the Superiority of Ivorism over Benefit Societies in General." Two compositions received. The prize of £4 was awarded to the Rev. David Henry, Cymmer.

The competition for the prize of £1 for the best singing by females of, "I know that my Redeemer Liveth," from Handel's *Messiah*, took place, with instrumental accompaniment. The prize was awarded to Gwenfron, and a second prize to Morfydd.

The prize of £1 for the best singing by men of, "Rolling in foam-ing Billows," from Haydn's *Creation*, with instrumental accompaniment, was awarded to Mr. David Howell Thomas, and a second prize to Mr. David Francis.

After the singing of several Welsh airs by Morfydd, Gwenfron, Peniryn, Gwenalon, &c., and the performance of a piece on the harp by Mr. Ellis Roberts, which created great merriment, the afternoon meeting terminated soon after six o'clock.

THE EVENING MEETING

was opened at seven o'clock, by the President taking the chair, and calling upon Mr. Ellis Roberts for a performance on the harp, with

pennillion singing, in accordance with ancient custom, after which the distribution of prizes was resumed.

For the best translation into Welsh of the French national song, "Partant pour la Syrie." Four translations received. The prize of 10s. was awarded to Mr. David Bowen, Llanelli.

For the best translation into Welsh of the "Elegy on the Death of Sir John Moore," commencing, "Not a drum was heard," &c. Open only to young men under 18 years of age. Seven translations received. The prize of 10s. was awarded to Mr. John Morris, printer, Holywell.

Five choirs then competed for the prize of £4 for the best singing of the anthem, "Awn yn llon," by Rees Lewis, Cardiff. The prize was equally divided amongst the five competing choirs.

The Rev. John James (*Iago Emlyn*,) announced to the meeting that three compositions had been received on the subject given to the bards in the morning, viz. :—For the best "Six Englynion in honour of the President." The prize of £2 was divided between Gwilym Teilo and Gwilym Mai.

The mode of awarding the different prizes was as follows :—On the name of the successful candidate in each instance being announced, he was requested to advance in front of the platform, and there kneeling on one knee, was invested by one of the ladies with the medal, or a small silk bag containing a card, which, on being presented at the treasurer's table, obtained for him then and there the amount of the promised prize in cash.

An English address was then delivered by the Rev. J. James, (*Iago Emlyn*,) Clifton, who observed that all nations have their own peculiarities and predilections, as well as their own laws, languages, and customs, and so individuals have their own tastes and preferences—their own habits of thought and feeling. This divine arrangement is in perfect harmony with that infinite variety which runs through all the works of nature. This has conferred great benefits on mankind, and has produced some of the most important results in the history of the world. The patriotism of the Jews, their attachment to their own ritual, and their adherence to their own language, were made subservient to the preservation of the Sacred Scriptures. In like manner all the Celtic races were distinguished for the love of their country, their language, and their customs. This prominent feature must have been very obvious in the Welsh people, when they considered their many displays of energy under those hostile influences that operated against them. Soon after the Romans had departed from Britain, they began to retrieve their neglected literature in connection with druidism and bardism. In the time of King Arthur, who flourished in the sixth century, and who had established his Round Table with his knights at Caerlleon ar Wysg, the bards met in congress under his patronage, when a regular chair was established by the two Merlins, Taliesin, Mabon Sant, and others, as principals. The earliest records of bardism are associated with royalty. After the death of Arthur, his Round Table was removed from Caerlleon ar

Wysg, the metropolis of Gwent, to Aberllwchwr Castle, together with the bardic chair of Taliesin, in which he sat, and whose motto was “Y gwir yn erbyn y byd.” Thus they perceived that bardism was highly honourable, and this was no wonder when they considered that many of the Welsh princes were bards themselves—such as Arthur, Aneurin, Llywarch Hên, Llewelyn ap Gryffydd, Owain Cyfeiliog, and others. And these were not mere pretenders, but real bards, as was sufficiently apparent from their works, still extant, and doubtless deserving a better compliment than Voltaire paid to the King of Prussia, who had composed stanzas on a certain occasion, and asked Voltaire what he thought of their merit. Voltaire merely said, “that they were *royal* verses.”—(Laughter.) There were some who opposed the Eisteddfod, and the whole system of bardism, urging as their objection that it was a relic of druidism, the ancient religion of Britain, and he exceedingly regretted that some of his countrymen joined in their attacks upon the same grounds. This merely showed their utter ignorance of the whole subject. It was true that bardism had been connected with druidism, but it by no means followed that it was essential to it; for although druidism has now been extinct in this country for nearly two thousand years, yet bardism has ever since flourished with various reverses of fortune, and continues in existence to the present day. On the fall of druidism, bardism adapted itself to Christianity, for the chair of Urien Rheged, that military chief who led the British against the Saxons at the memorable battle of Cattraeth, celebrated by Aneurin in his immortal *Gododin*, was decidedly Christian. Thus bardism, after having been so powerful an auxiliary to druidism, and afterwards to military chieftains in singing the praises of heroes, and rousing the Ancient Britons to deeds of valour against the Roman legions, which they drove back to the sea twice, so eloquently described by his namesake, Dr. James, that morning, at length did homage to Christianity. This divine art did honour to itself by becoming her handmaid.—(Loud applause.) And as a proof that bardism adapted itself to the new religion, the chair of Urien Rheged was called “Cadair Fedydd,” *i.e.*, no one was allowed to teach there *ex cathedra*, unless he had been baptized, and had made a promise to defend Christianity. Thus, as the old druidic religion decayed, the new religion advanced, as appeared from the additional sentiment which became associated with the chair afterwards, namely, “Da’r maen gyda’r Efengyl.” In all ages, poetry had been one of the mightiest instruments in reforming and improving the habits and morals of mankind. He thought it highly probable that the fable of Orpheus was founded on this fact, whose poetry is said to have been so powerful that it moved stones and trees, and arrested the rivers in their courses. This hyperbolic language is explained figuratively by Horace, in reference to the tranquilizing effect produced by his poetry on the most barbarous and savage nations. That nobleman, whose name he did not then remember, was a good judge of human nature, who said, “Let me make the ballads, and I do not care who make the laws.” On the

decay of religion in Wales, in the time of Charles I., when the recognized teachers of the people neglected their duty, leaving their unhappy countrymen to perish in the darkness of spiritual ignorance, it was *Llyfr y Ficer*, so appropriately designated *Canwyll y Cymry*, or the "Welshman's Candle," that enlightened the country. That most useful volume of sacred songs was extensively circulated through the length and breadth of the land. It found its way into the long and narrow ravines of the country, and into the most sequestered spots and rural glens, where the poor in their cottages were instructed; and this supplied, in a great measure, the lack of that oral teaching which was withheld from them through the culpable neglect of those who ought to have taught them. On the declension of Christianity and spiritual religion in the land, in about a hundred years afterwards, the sacred songs and hymns of Williams, of Pantycelyn, so justly called the Dr. Watts of Wales, were extensively blessed in the revival of that earnest piety, and warm devotion, which so well harmonizes with the Welsh character. Not only has bardism thus done good in a moral and religious sense, but also collaterally in other directions: for instance, since the great Eisteddfod, held in the town of Caermarthen, in the year 1819, a mighty impulse had been given to the Welsh mind. Music had been more diligently cultivated, and, as a consequence, the singing in places of worship had been greatly improved. It was to be hoped that bad singing would never again be tolerated in the churches and chapels of the land. It was a sad as well as a ludicrous thing to hear the elder Ryland, the father of the late Dr. Ryland, of Bristol, who was a very eccentric, but clever, man, after preaching a sermon on the angels, telling the choir, which had sung very badly, in an angry tone, "I wonder that the angels of God do not wrench off your necks." The national predilections of all people should be respected, and some of the greatest conquerors in the world have shown their wisdom in doing so. Edward I., who, after the fall of the last Prince Llewelyn, subjugated Wales, well knew the strong desire of their forefathers to have a prince of their own nation; and, therefore, he caused his Queen to ride on horseback all the way from Windsor, through frost and snow, in the depth of winter, over the Welsh mountains, to Caernarvon, in order to give birth to a Prince of Wales. By this act the King really paid homage to the Welsh nation, and, therefore, he (the speaker) maintained that he did not, in reality, quite conquer them, or he never would have had recourse to such an expedient. A combination of favourable circumstances happened to serve his purpose at the time, and the Welsh were over-reached in an evil hour. With fair play, they would have overthrown him, and, therefore, in point of power, they were his conquerors. To serve his ends, he was obliged to have recourse to the miserable quibble of telling them that they should have a prince born in their own country, and who had never spoken any English. Of course, a babe just born had not spoken in any language. The same mighty monarch paid regard also to that ancient legend connected with the stone of Scone, in Scotland, when he caused it to be removed to

Westminster Abbey, where it still lies, beneath the chair where the sovereigns of England are crowned. This celebrated relic came originally from Tara, a mountain in Ireland, and the Irish had a tradition respecting it, that, "wherever it was found, only a Celt could be crowned." Right or wrong, it was evident that he respected their national prejudices; he was afraid to leave the stone in the land of the foe. Under the influence of a guilty conscience, he probably thought that it possessed some powerful charm,—some mysterious energy,—or perhaps he imagined that the warlike spirit of the Celt lurked within it, and that Celtic blood lay hid in its petrified veins. No doubt he was afraid lest the stone cut from a Celtic mountain should roll with irresistible force against his throne, and depose him. And was it not remarkable that the same mighty monarch that vanquished the last Prince of Wales should have placed the stone of Scone in his own safe custody? He (the speaker) did not believe that he massacred the Welsh bards; but his wish to curtail their influence was a proof that he respected their order, only that he was afraid of their power. Royal personages were always very jealous of rivals. Henry II. manifested this when he pretended to have discovered the remains of King Arthur, at Glastonbury Abbey, for the purpose of convincing the Welsh, whom he could not subdue, that Arthur was really dead. The act of Queen Elizabeth against vagabond bards and minstrels was nothing in the world but a fit of jealousy. He must, however, explain one term in that act, as he was, according to the wording of the act, a vagabond bard,—an epithet which he did not at all covet, according to the modern acceptation of the word, but which simply meant, at that period, "wandering," because they travelled over the country. After some further allusion to the benefits to be derived from the holding of Eisteddfodau, the speaker concluded as follows:—Do away with the poetry of Wales, and you will more than half unchristianize the country. You may as well level her lofty mountains, Snowdon, Cadair Idris and Plinlimmon, and thus divest our beloved Cambria of all her romantic scenery of mountain, valley, and river, and make her as flat as the Netherlands. The result of this would be, that we should not have a single bard, the Welsh fire would be extinguished for ever, and the Welsh blood would be reduced below zero; but this cannot be: it is too late in the day to attempt it. Other languages, such as Hebrew, Greek and Latin, have become dead for some two thousand years, but the Welsh still remains in all its primæval purity. As long as Wales is Wales, Welshmen will be Welshmen. Her language, her leek, and her harp, will still entwine around the national heart. Figuratively speaking, Arthur is not dead; and, although our Anglican neighbours may continue to take up their residence in the more populous districts of our country, and thereby naturally introduce English manners, yet there are extensive regions in our mountain passes which will always be inhabited by the aborigines, where the Welsh language will be spoken as long as our native hills stand, and where the Gospel will be preached in Welsh, even to the end of time, in verification of the words of Taliesin:—

Eu Ner a folant,
Eu hiaith a gadwant;
Eu tir a gollant

Ond gwyllt Wallia.—(Enthusiastic cheering.)

The Rev. Evan Evans, of Swansea, then addressed the meeting in Welsh, in a very effective manner, and amidst considerable applause.

The Rev. Dr. James then proposed, in a highly eulogistic speech, a vote of thanks to D. Morris, Esq., M.P., for his kindness in consenting to preside over the entire proceedings of the day, and the ability with which he had done it. As they were all deeply anxious to improve the mental culture and moral condition of their countrymen, he rejoiced that they had had for their President an honourable gentleman who sympathised with them in this matter, and who, if he thought fit, had it in his power to move for certain returns which would place the actual position of the Principality in a fair and impartial light before the British public. He (the speaker) was desirous of seeing a parliamentary return of the statistics connected with crime in Wales since the commencement of the present century; for ever since the publication of the *Blue Books* on the state of education in their country, its moral condition had fallen greatly in the estimation of the English. Nevertheless, he felt convinced, from what he knew of the state of things in England, that Wales need not shrink from a comparison with any province of the United Kingdom. For had they not all read in the public papers, frequently, how the judges of the land had had occasion, in one Welsh town after another, to congratulate the grand jury on the freedom of their country from crime, adding that there was not one criminal to be tried?—(Immense cheering.) Let the statistics of crime for every county in England and Wales, Scotland and Ireland, be produced by authority of parliament, in one grand sheet for the nineteenth century, and he would be prepared to submit to the result, knowing full well that it would place the Principality in the van for virtue, morality and piety.—(Enthusiastic cheers.)

The Rev. J. R. Morgan seconded the motion, which was carried by acclamation.

The President briefly replied, and expressed the very great pleasure which he had felt in filling the post to which the Committee had called him. He complimented the managers on the success which had attended the proceedings of the day, and pointed out the records from which the statistics might be partly obtained, to which reference had been made by the Rev. Dr. James. Mr. Morris resumed his seat amidst the most enthusiastic cheering.

The President then proposed a vote of thanks to the Committee of Management for the excellent manner in which everything connected with the proceedings of the Eisteddfod had been arranged. The motion was seconded by the Rev. R. Hancock, and carried amidst acclamations.

Mr. Ellis Roberts then played on the harp, and sung the "National Air of Wales," the vast assembly joining in the chorus.

The proceedings of the Eisteddfod were then terminated by singing "God save the Queen," by the whole company, up-standing, the harp, by Mr. Ellis Roberts, and the Dafen brass band, taking the lead.

The Llanelli Eisteddfod has been pronounced by competent judges the most successful and best conducted ever witnessed in the Principality. The meetings throughout were well attended, the platform and front seats being specially filled by the *élite* of the town and neighbourhood. The proceeds from the admission tickets proved more than sufficient to cover the expenses incurred. This, together with the great satisfaction generally expressed by the public, must have been highly gratifying to the conductors of the Eisteddfod.

The names of the adjudicators on the various subjects are here appended :—

Essays, History, &c.

Rev. Dr. James, F.S.A., Marsden.

Rev. Dr. Lloyd, Caermarthen.

Rev. J. Jones, Penbre.

Rev. D. E. Williams, Llanelli.

Rev. Hugh Jones, Caermarthen.

Poetry.

Rev. J. James, (*Iago Emlyn*), Clifton.

Rev. R. Ellis, Sirhowy.

W. Jones, Esq., (*Gwilym Ild*), Caerphilly.

J. Cameron, Esq., Ysbytty.

Music.

Evan Davies, Esq., M.A., Swansea.

GWYDDFA LLYWELYN.

"Surrounded by foes, and by fortune forsaken,
Still nobly he struggled when hope was no more,
Alive by oppressors he scorn'd to be taken,
And fast flow'd his life-blood on Irvon's dark shore!"

Poem by JOHN LLOYD, Esq., Dinas, near Brecon.

At a meeting of Welshmen held in Manchester, September 27, 1856, J. Francis, Esq., in the chair, for the purpose of considering the propriety and desirableness of paying a national tribute to the memory of Llywelyn, the last independent Prince of Wales, it was resolved:—

1. That the brave and illustrious deeds of Llywelyn in defence of the Principality of Wales, and the heroic manner in which he sacrificed his life upon the altar of patriotism, entitle him to the respect and gratitude of all who love Cymro, Cymru, and Cymraeg.

2. That a general and strenuous effort be made to raise a fund, by means of voluntary subscriptions, among the natives and friends of Wales, for the purpose of erecting over his grave, or on some other spot eminently associated with his name, a monument worthy of his great renown, and of his country's regard and veneration.

3. That, in order to give the great majority of the people an opportunity of contributing, the subscriptions shall not exceed 2s. 6d. each, but that those persons who may be desirous of giving more be permitted to subscribe the extra amount in equal or smaller sums, under the names of relatives or friends.

4. That, with the view of giving effect to these resolutions, the following gentlemen be formed into a committee, with power to add to their number, five of whom shall form a quorum:—

John Francis, Esq., Town Hall, Manchester,
 Rev. J. Williams ab Ithel, M.A.,
 Rev. Owen Jones, Manchester,
 Thomas Jones, Esq., B.A., Chetham Library,
 W. Williams, Esq., Stalybridge,
 W. Francis, Esq., Manchester,
 Mr. R. J. Derfel, Manchester,
 Mr. John Hughes, (*Ceiriog*), Manchester.

5. That J. Joseph, Esq., F.S.A., Banker, Brecon, and the Rev. J. Williams ab Ithel, M.A., be requested to accept the offices respectively of General Treasurer and General Secretary.

6. That copies of these resolutions be printed for circulation, and that those editors of newspapers, and other periodicals, who may be thought to favour the movement, be requested to second the efforts of the Committee.

J. WILLIAMS ab Ithel,
Honorary Secretary.

SUBSCRIPTIONS ALREADY ANNOUNCED.

	<i>s. d.</i>		<i>s. d.</i>
W. L. Banks, Esq., Brecon.....	2 6	David Thomas, Esq., St. John's	
Mr. R. J. Derfel, Manchester....	2 6	Mount, Brecon.....	2 6
J. Francis, Esq., Manchester....	2 6	Colonel L. V. Watkins, M.P.....	2 6
Mrs. Francis, Manchester.....	2 6	R. T. Watkins, Esq., Brecon....	2 6
W. Francis, Esq., Manchester....	2 6	Mr. Webb, Brecon.....	2 6
Mrs. Francis, Manchester.....	2 6	Rev. J. Williams ab Ithel, M.A..	2 6
Mr. John Hughes, (<i>Ceiriog</i>)....	2 6	Mrs. Williams ab Ithel.....	2 6
Miss Johnes, Dolau Cothl.....	2 6	Miss Williams ab Ithel.....	2 6
Mr. Jones.....	2 6	Mr. J. Williams ab Ithel, Bangor	2 6
Mrs. Jones, Manchester.....	2 6	Miss E. Williams ab Ithel.....	2 6
Thomas Jones, Esq., B.A., Chet-		John Williams, Esq., Stamp Office,	
ham Library.....	2 6	Brecon.....	2 6
J. Joseph, Esq., F.S.A., Brecon..	2 6	W. Williams, Esq., Stalybridge..	2 6
Mr. R. Mason, Tenby.....	2 6	Mrs. Williams, Stalybridge.....	2 6
A Relative.....	2 6		

REVIEWS.

THE RACES OF LANCASHIRE, AS INDICATED BY THE LOCAL NAMES
AND THE DIALECT OF THE COUNTY. By the Rev. JOHN
DAVIES, M.A.

The object of this paper, which was read at one of the meetings of the Philological Society, in December last, is to inquire, on philological principles, how far the Celtic element may be said to have passed over from the older races of Lancashire to their Anglo-Saxon invaders. It has been assumed by almost all our historians, that the Ancient Britons were either exterminated by the victorious sword, or driven into Wales and Cornwall, when they lost their national independence in Lloegria. It is satisfactory to find that this theory, clearly contrary as it is to common experience, is further discountenanced by the discoveries of philology.

“The stoutest assertor of a pure Anglo-Saxon or Norman descent is convicted, by the language of his daily life, of belonging to a race that partakes largely of Celtic blood. If he calls for his *coat*, (W. *cota*, Germ. *rock*,) or tells of the *basket* of fish he has caught, (W. *basged*, Germ. *korb*,) or the *cart* he employs on his land, (W. *cart*, from *câr*, a dray, or sledge, Germ. *wagen*,) or of the *pranks* of his youth, or the *prancing* of his horse, (W. *prank*, a trick, *prancio*, to frolic,) or declares that he was *happy* when a *gownsmán* at Oxford, (W. *hap*, fortune, chance, Germ. *glück*; W. *gun*, Ir. *gunna*,) or that his servant is *pert*, (W. *pert*, spruce, dapper, insolent,) or descending to the language of the vulgar, he affirms that such assertions are *balderdash*, and the claim a *sham*, (W. *baldorddus*, idle prating; *siom*, pr. *shom*, a deceit, a sham,) he is unconsciously maintaining the truth he would deny. Like the M. Jourdain of Molière, who had been talking prose all his life without knowing it, he has been speaking very good Celtic without any suspicion of the fact.”—pp. 211, 12.

Before he proceeds, however, to the philological view of the question, Mr. Davies examines the early literature of the Cymry, particularly the Historical Triads, and the *Gododin* of Aneurin, and deduces from them the following particulars:—1. That the Cymry were only one of many races in the island at the time of the Saxon invasion. 2. That they claimed the supremacy over the others. 3. That the other tribes offered little or no resistance to the Teutonic incursions, and in part coalesced with them against the natives. 4. That, besides the Cymry, who remained in the country as slaves, a large Celtic population was blended with the Teutonic stock, and became “as Saxons.” What those less patriotic races were cannot be determined from any existing documents, further than that the Lloegrians and Brython were originally of the same stock as the Cymry. It appears, however, that, when they settled in Britain, their national character was beginning to differ from that of the aboriginal colony, and, as we may infer from local names, the tendency was towards Gwyddelianism. Nevertheless, the difference between the two dialects must have been at that early period very slight; so much so, that it would be difficult to determine whether the word *Tigguocohauc*, (Latine, *speluncarum domus*,) mentioned by

Asser, be Cymric or Erse. Mr. Davies *seems* to regard it as belonging to the latter dialect, deriving it from the Irish *tigh*, a house, and *uaigh* (*uagaidh* in Gael.) a cave or den—*uagidheach*, cavernous. On the other hand we are disposed to claim it for the Cymry, as being nought else but *Tyggogofawg*, a cavernous house, in its ancient orthographical guise. Neither is the old word *covinus*, which, according to Pomponius Mela, was the British name for a chariot, and which Mr. Davies would confine to the Gaelic vocabulary, totally disused among the Welsh, though we do not now find it in any other form than that of a verb; for example, "*cywain* i ysguboriau," gather into barns.—St. Matt. vi. 26.

Our author, however, concludes, both from the testimony of historical records, and from the evidence which the local names and the dialect of Lancashire offer on the subject, that the population which occupied this part of the country at the time of the Saxon invasion, and which to some extent amalgamated with their conquerors, were of the Welsh or Cymric race. He then gives a long list of the names of natural objects and of places in the county, which he maintains are of Celtic origin. He has analysed these local names in an able and judicious manner, though, perhaps, the critical reader would have been more satisfied if, in some ambiguous cases, he had offered more derivations than he has done generally. We may notice as an example the first name on his list:—

"PENDLE HILL—W. *pen*, head or summit, a common name in Wales for a lofty summit, as Penmaenmawr, Penbryn, &c.; Gael. *ben*, *binnear*, hill. This word is written in our old records 'Penhull,' and is an instance of three parts of a single name, all having the same meaning, and marking three successive changes of language: W. *pen*; A.-S. *hull*; E. *hill*."—p. 218.

We do not mean to question the correctness of this etymology; still as *penhull* is capable of being deduced in its entirety from a Cymric source—*pen*, head, and *hyle*, hideous, we think that the fact might with propriety have been stated. But whether we should accept it as the true or probable meaning, would depend in a great measure upon the natural features or aspect of the hill in question.

The mode in which some of these names are written and pronounced by the present inhabitants, may give us an idea of the comparatively late introduction of that peculiar characteristic of the Cymric dialect—the mutation of initial consonants. When we meet in old books with such words as *Higuel*, *Tataguen*, we cannot tell whether they were sounded exactly as they are written, or whether they have been written merely with reference to their etymology, but were pronounced as at present, *Hywel*, *Tad awen*. But when we find the English still giving its hard sound to the *g* in *Douglas*, being the initial of the latter part of the compound, *Du-glas*, dark blue, we may conclude that it was not pronounced at the time of the Saxon invasion, as it is now by the Cymry, *Dulas*, and that the doctrine of mutations was not then, at least, an established rule.

The Celtic local names of the country are conclusive evidence of the fact that a Celtic race once inhabited it, but they do not necessarily

prove that the natives permanently coalesced with their conquerors. The invaders of a country invariably adopt the existing names of natural objects within their newly acquired territory, as far as they can learn them, modifying them, perhaps, in accordance with the peculiar character of their own language, as the Romans did. Nevertheless, when we find, as is the case in Lancashire, places of minor importance, and of apparently domestic character, distinguished by Celtic names, it is a strong presumption that the intercourse between the conquered and the conquerors was ultimately other than military.

But the Celtic words still existing in the dialect show more decisively that a portion of the aboriginal race remained on the soil after the invaders had taken possession of it. They furnish also data for an approximate calculation of the ratio which this element bears to that of the races with which it was mingled in process of time. Mr. Davies, accordingly, presents us with a long list of "Celtic words in the Dialect of Lancashire." We subjoin a specimen:—

"BALDERDASH, nonsense, idle talk. W. *baldorddus*, (prating, talking,) from *bal*, what jets out, and *tordd*, (a din, a tumult,) according to Dr. Owen Pughe. The word is undoubtedly Celtic, though found in the Isl. *baldur*, and the Fris. *bulder*.

"BAM, a false mocking tale, a jibe. This word has not been retained in Welsh, but it is found in the Armor. *bamein*, to deceive, and the Gael. *beum*, a cut, a taunt or sarcasm.

"BAWTERT, dirty, soiled with mud or filth. W. *baw*, dirt, mire; *budro*, to make dirty.

"BERR, rapidity, force. To run a berr, is to run headlong; a run-a-berr leap, is a leap taken after a quick run. W. *bur*, violence, rage.

"BITTER-BUN, or BITTER-BUMP, the bittern. The Welsh name for the bittern is *adar-y-bwn*, or *bump-y-gors*. *Bump* means a hollow sound, and is expressive of the peculiar sound or cry, the *boom*, of the bittern.

"BODIKIN, a bodkin, anciently a spear or dirk. 'Od's bodikins,' by God's spears, an allusion to the death of Christ, was formerly a common oath. W. *bidog*, a small hanger or dirk; Gael. *biodag* (Ir. *boidigin*, dim. of *bidog*, dirk.—Dr. Whittaker.

"BOGGART, an apparition, a hobgoblin. W. *bwg*, id. *bwgwith*, to threaten, to scare; Gael. *bochdan*, a bugbear.

"BOGGLE, to hesitate, to be afraid, to do anything awkwardly. W. *bogelu*, to affright, intrans. to hide oneself through fear.

"BOTHER, to stun, to perplex. Corn. *bothar*, deaf; Gael. *bothar*; W. *byddaru*, to deafen.

"BRAGGOT, ale spiced and sweetened. W. *bragard*, (in the poem of *Gododin* A.D. 570–580, *bragard*), 'a liquor made anciently from the wort of ale and mead fermented together.'—Dr. O. Pughe, pp. 226, 27."

Our author's observations, appended to this list, are very pertinent:—

"It is evident, from these instances of Celtic words, still existing in Lancashire, that a considerable population of this race must have remained in the county after it had become subject to the Anglo-Saxon rule. On no other supposition can the fact be accounted for, since there has been little intercourse between Wales and the lands north of the Mersey, until a very recent period; and the words are of a kind not usually borrowed from a neighbouring country. We may assume, then, with certainty, that the assertion so often made, both by historians and philologists, that the Celtic race in England was either wholly destroyed or expelled by their Saxon conquerors, is untrue; at least, as far as the county of Lancaster is concerned. History does not offer a decisive testimony on the subject, but the language of the Lancashire peasantry gives unexceptionable and sufficient evidence by which we

may determine the question. And this evidence proves, beyond doubt, that a large Celtic element is one of the constituents of the race, by whose activity and enterprise the wealth and the power of England have been raised to so marvellous a height.

"If we examine the Celtic portion of the Lancashire dialect, to determine the amount of information it may give on the social position, or the habits and acquirements of the aboriginal race, it will appear that some light is thrown on these subjects by the words that have come down to us. It has been already mentioned that many low, burlesque, or obscene words can be traced to a Celtic source, and this circumstance, together with the fact that no words connected with law, or government, or the luxuries of life, belong to this class, is distinct evidence that the Celtic race was held in a state of dependence or inferiority. The use of such words as *tedding*, *garth*, *hipple*, *piggin*, *tackle*, and the carter's cry to his horse, *wo*, *wōa*, (*W. wo*, stop,) would lead also to the assumption that the race to which they belonged occupied the position of servants. It is also within the limits of a legitimate inference, that the abundance of such words as express violent passion, or an impetuous spirit, (as *orril*, *rhute*, *hig*, *tantrum*, *rampage*, *reeak*, *berr*, *spree*, &c.,) and the words most frequently used for supernatural appearances, (as *boggart*, *bogle*, *hobgoblin*), are facts indicative of the excitable and superstitious character of the race. The terms connected with hunting, such as *kibble*, *scut*, like the Shaksperian *brach*, and the Latin *vertagus*, are signs of that fondness for the chase which we know was common to all the Celtic tribes; and the word *braggot* remains to show that they were able to make an intoxicating liquor from barley. Of their skill in the arts of life, we may infer from the words *cleaw*, *hopper*, *goyt*, *miln*, (equally Celtic and Anglo-Saxon,) that they knew how to construct water-mills; which, whether derived from the Romans, or of indigenous origin, we know, from other sources, were in use among the Britons before the Saxon invasion. The words *basket*, *flasget*, *crook*, *costril*, *piggin*, *treddles*, *gin*, and other terms connected with weaving, will show that they knew how to form articles of earthenware and wooden vessels, and also that they had looms for the weaving of woollen stuffs. There is no evidence in the Lancashire dialect that they were skilled in the use of the bow, but the words *garlock*, *pikel*, (originally a dart or javelin, from *picio*, to dart or fling,) and probably *bill*, though also an A.-S. word, (*W. bilan* a lance or pike, *bwyell*, an axe; Gael. *biail*, axe,) and the Norman *glaiue*, from the Celtic element of the French language, (*W. glaif*, a sword, properly a crooked sword or scimitar,) are proofs that they were familiar with the use of warlike weapons, and with the arts of smelting and forging iron ore. The Lanc. *eyurn* (iron) is an exact counterpart of the *W. haiarn*. The Teutonic names for the implements used in agriculture may show that the Anglo-Saxon was a better or more systematic farmer than the Celt; but the existence of such words as *byes*, *croo*, *garth*, *keffyl*, (horse, in the adjoining county of York,) and, perhaps, the word *bull* also, (*W. bwla*, not in the A.-S., though in the Germ. *bulle*,) may add some slight evidence of the correctness of Cæsar's account of the ancient Britons,—'Their horses are very numerous, and their cattle are in great numbers.' The word *marl*, derived from a *W.* root, signifying marrow, a soft unctuous substance, together with the words *lithe* (to soak meal in water; *W. lith*, soaked meal,) and *braggod*, are proofs that they were not unskilled in the art of agriculture; as the words *bard* and *crowd*, (a fiddle,) which these ancient tribes have bequeathed to our language, attest their skill in poetry and music."—pp. 242-45.

Having examined the Celtic element of the Lancashire dialect, Mr. Davies proceeds to consider the Anglo-Saxon and Scandinavian elements, as well as the slight infusion of the Norman-French which it presents. We regret that our limits will not allow us to follow him in this part of his subject, which, we are bound to admit, he treats with consummate skill and judgment. Indeed the whole pamphlet is pervaded by a spirit of sound criticism, which cannot fail of recommending it to the approving notice of the philologist and historian.

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ALBAN



ARTHAN.

(WINTER SOLSTICE.)

THE NATIONS OF GOMER.

No. I.

“By their names ye shall know them.”

THE origin of our race is of all questions the most interesting that can occupy our attention; the subject can never weary, or decay, but will continue to excite our curiosity as long as man shall have his place on the earth.

And as origin means beginning, and the beginning of nations transcends all human history,—as, with a single exception, time has preserved of national origins but a few scattered fragments, enveloped in fable and myth, and only to be read by the light of Scripture,—we must seek the evidence and the information which we require in the Sacred History.

The original record is found in Genesis x. in a chapter of primitive history, written in terms so clear, so brief, and expressive, that each name contains at once *the country, the people, and their characteristic*; and this character of the nations, as *first written in their name*, is so permanent, that it has been transmitted from age to age in the broad lineaments of existing nations; so in

the name, and its scriptural character, we have a sure guide to the origin of the races.

Having mentioned in succession the seven sons of Japhet, and distinguished two above the other five—*Gomer* and *Javan*—by giving the names of their sons in extension, the inspired writer proceeds, v. 5,—

“By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.”

Thus the *Islands* were given *between Gomer and Javan, not jointly, but separately*; and as *the isles—the last inhabited*—include the first peopling of the continents to which they belong, and the Scripture elsewhere names both Greece and its islands *Elise*, from the eldest son of *Javan*; so the islands which were remote from Greece, and the Islands of Britain, the most distant of all, became the inheritance of *Gomer*. And this is further pointed to in the name,—*Gomer*, “*extending, finishing, ending.*” For as Asia was the cradle of the human race, and all Europe must be traversed before men could reach our islands,—“*Penitus toto divisos orbe Britannos,*”—the Britons, who dwelt at the extremity of Europe, might claim, with the name, the patrimony of *Gomer*.

That the Britons, who came first from Gaul, are *Gomer*, is clear from Josephus, who declares (*Antiq. b. i. c. 6*) that the *Galatæ* (Gauls and Celts) were from *Gomer*, and were first called *Gomarai*. The Gauls, crossing the sea, first¹ peopled this Island of Britain, and the inheritance

¹ The name of Kent (First-land) remaining on our coast shows that the first inhabitants crossed over by the shortest passage from the opposite continent of Gaul, where the *Portus Itius* (from whence Julius Cæsar invaded Britain) is well expressed by the Cymric *Porth-eitha*, “the utmost passage.” Rowland has ably illustrated the passage of Julius Cæsar from the *Portus Itius*, by comparing it with the ancient passage across the Menai Straits to Anglesey (*Mona*). “Now such of these men as came not first over, but followed after, we may very well conceive sought and inquired for the *porth*, or passage, which those before them had gone over; shall I venture to add, by the name of *Porth-aith-hwy*? They are three very ancient original words, and it is certain the place is so called to this day, *i.e.* ‘the passage which some before had passed over.’ I will not say that *Portus Itius*, or *Iccius*, was anciently called so on the like account, that is, *from the first coming over of people from that place into Britain*;

remains in their descendants, the Cymry, by a primitive title recorded in Scripture.

The Celtic race, thus descended from Gomer, had, at the dawn of authentic history, been found so widely spread over the greater part of Europe, (whose oldest names preserve the evidence,) that the early writers and geographers of Greece called Europe in general *Keltica*. —(See Strabo quoting Ephorus, Plutarch, Ptolemy.)

History has continually noticed, among the leading characteristics of the nations of the Celtic race, their unceasing restlessness, and love of change; their inherent propensity to migrate, and to colonize. We always find the Cimmerians and Galatæ in motion; their countries teeming with population, continually sending forth from the parent hive fresh swarms of colonies in search of new homes.

It was this characteristic of the Celtic nations (written in the very name of Gomer) which induced this race first to quit their ancient “summer country” of Asia, for the cheerless and rugged climates of the Islands and the far North; which impelled them onwards, until they reached the “*Ultima Thule*,” and the utmost limits of the habitable earth; and which forced them, when they could advance no farther, to retrace their steps, in those great migrations which history records of the Cimbri and the Gauls, who extended their settlements to Italy, Cis-alpine Gaul, to Britain, and even to Galatia of Asia Minor.

But we trace in this race a second feature in their character, not less prominent and remarkable,—the love of war, so strongly manifest in all the nations of this great family. In its second sense, Gomer implies “consuming,” and therefore denotes war, the most consuming

yet it is manifest that some such name as this it had in the Gaulish, or British, language, perhaps *Porth-eitha*, if *Itius* be the word, namely, ‘the utmost passage.’ For it is certain that Cæsar, who first mentions it by that name, only Latinized the ancient Gaulish, or British, names which he found among us; and leaves us to seek their etymons, not in the Roman, but in our own, language.”—(*Mona Antiqua*, sec. v. p. 71.)

of all things. This meaning is more fully shown in the names of the sons of Gomer:²—

Ashkenaz, “Fire that spreads,”

Riphat, or } “The Great Breaking Out,” or

Diphat, } “Terror of the Enemy,”

Togarmah, “Bone, or Strength,”—(See Calmet,)

all expressive of force and violence, a character continually applied by the writers of antiquity to the Cimmerians, Gauls, and Kelts, and still denoting their descendants; and, although in so many ages the blessed influence of the Gospel, and the effect of modern civilization, have softened and refined the original disposition and manners, still the Old Gaul is the type of all his race; and, when we find it said of his descendants, the Modern Gauls,—“All the nations of Europe are warlike, but in the heart of a Frenchman the love of military glory is an incurable disease,” we perceive in the portrait the features of the ancestor,—of that old race,—the “gens vetusta Gallorum,” whose character, in that of their descendants, the Cymry and Gael, may be summed up in the two expressive etymons of Gomer,—migration and war.

GOMER AND TOGARMAH AMONG THE GAULS.

“Si Gomer Gallorum nomen apud Hebræos est, veri non dissimile *Gallicam gentem* TROCMOS, TOGARMAM esse posse.”

“If Gomer was the Hebrew name for the Gauls, it is not improbable that the *Trocmi*, a nation of the Gauls, were from TOGARMA.”—(Michaelis Spicil. *Geogr. Hebr. Ext.* p. 74.)

Speaking of the three Gaulish tribes who had settled in Asia Minor, Strabo says, (b. iv. c. 1.)—

“Phrygia contains three nations, one of them, dwelling near the city of Ancyra, being called *Tectosages*; the other two the *Trocmi* and *Tolistobogii*; the resemblance these two nations bear to the Tectosages is evidence of their having immigrated from Keltica.”

² Gomer is still a family name in France. Togarmah was a tribe of Gaul.

The Cimbric invaders were compared to a devouring flame.—(Plutarch, *Life of Marius*.)

“The entire race which is now called *Gallic*, or *Gallatic*, is warlike, passionate, and always ready for fighting.” “All the Gauls are warriors by nature.”—(Strabo, b. iv. c. 4, s. 2.)

Again (b. xii.) :—

“The two first, the TROCFI and TOLSTIBOGII were so called from their leaders, or heads.”

“Δυο μὲν τῶν ἡγεμονῶν ἐπὶ τὸν ΤΡΩΚΜΟΙ καὶ Τολιστοβογοί.”

These *Trocmi* are called (in Concil. Chalcedon) *Τρογμαδες*, from TROGMAS, which name, as Bochart has remarked, is evidently the same as *Torgama*, by which form the Greek interpreters always render the Hebrew name TOGARMA.

“TROGMADES cujus rectus casus TROGMAS plane videtur ex TORGAMA factus.”

“Pro *Togarma* Græci interpretes constanter scribunt *Θοργαμα* et *Τοργαμα*.—(*Geog. Sacra*, l. iii. c. xi. col. 178.)

CHARACTER OF THE GAULS AND CELTS.

“The entire race which is now called Gallic, or Gallatic, is warlike, passionate, and always ready for fighting. . . .

“All the Gauls are warriors by nature, but they fight better on horseback than on foot; and the flower of the Roman cavalry is drawn from them. The most valiant of them dwell towards the north, and next the ocean.

“Their power consists in the size of their bodies, and their numbers. Their frankness and simplicity lead them easily to assemble in numbers, each one feeling indignant at the injustice done to his neighbour. (They are) so excitable that anyone may exasperate them who pleases. . . . Nevertheless they may be easily persuaded to devote themselves to anything useful, and have thus engaged both in science and letters.”

Speaking of their great numbers :—

“All this is a proof both of the amount of the population, and of the fecundity of their women, and of the ease with which they rear their children.”—(Strabo, b. iv. c. 4.)

THE GAULS AND GERMANS ALIKE.

“We have described their customs, as we understand they existed in former times, and as they still exist among the Germans.

“These two nations, both by nature and in their form of government, are similar and related to each other.—(*Ibid.*)

OF THE GERMANS.

“Next to the Keltic nations are the Germans, who dwell to the east of the Rhine; they differ but little from the Keltic nations, except in their greater fierceness, larger stature, and being more ruddy in countenance; in all other things, in figure, customs, and way of life, they are such as we have described the Kelts.”—(*Ibid.* b. vii. c. 1.)

F. D. W.

No. II.

THE GERMANS.—ASCHENAZ.

“Germanis quid est animosius, quid ad incursum acrius?”—(Seneca, *De Ira*, i. c. 2.)

A mighty people, whose name and power has extended over the greater part of the world, may be distinctly recognised as the second branch of Gomer in Europe. Like their brethren, the Cimmerians and Gauls, the Germans have preserved both their Scriptural name and its twofold character,—“extension and war.” Wherever the Celtic branch first led the way, the German nations have followed in their footsteps, and possess, at this day, to the extremities of Europe, the countries where more ancient names and monuments have preserved the memory of the first race.

In their expressive name,—German, “War-man,” a name derived from victories,³—we read the scriptural Gomer.

Germia (Chaldee), or } The Germany of the later Jews.
Germanja, }
GOMER is Germany, say the Talmudists, on Genesis x.
—(See Calmet.)

The Jews still call the German nations, (from the eldest son of Gomer,) ASHKENAZ, “Fire that spreads,” as if in token of the fierce and warlike spirit of the nations of this family, whose name and strength had been a terror to Rome when at the height of her power, and were declared by her historian Tacitus to have inflicted the heaviest blows which the empire had ever received.

“Medio tam longi ævi spatio multa invicem damna. Non Samnis, non Pæni, non Hispaniæ, Galliæve, ne Parthi quidem sæpius admonuere, quippe regno Arsacis acrior est Germanorum libertas.”—(Tacitus, *Germ.* c. 37.)

“Sexcentessimum et quadragessimum annum urbs nostra agebat, cum primum Cimbrorum audita sunt arma.”

The historian had just recorded the low estate of the Cimbri, whose former greatness he attests; and with

³ See Tacitus, *Germany*. I. Cluverius, in his *Germany*, has illustrated the word.

prophetic eye seems to have foreseen the future danger to Rome from the rising strength of the German nations. The city founded by Romulus had been burnt by the Gauls; but the proud capital of the Cæsars became a spoil to the Germans, whose hands, when her high mission had been accomplished, and Rome's appointed hour was come, overturned her empire of the West, and erected upon its ruins the kingdoms of modern Europe, all of which arose from a Germanic foundation.

Rome in her origin was Phrygian (Gomerian). The Gauls and Germans, alike derived from Gomer, had subdued each other; and Rome had triumphed over both. The German avenged the Gaul. But in all these vicissitudes of empire, only Gomer has conquered Gomer. The strong of the nations could fall by no other hand.

THE CIMBRI, CIMMERIANS, AND CYMRY.

The great invasion of Italy by the Cimbri, alluded to by Tacitus, has been more fully described by Plutarch, in the "Life of Marius," who says of them:—

"It was conjectured, indeed, from the largeness of their stature, and the blueness of their eyes, as well as because the Germans call banditti 'Cimbri,' that they were some of those German nations who dwelt by the Northern Sea. . . . Others say that they were a part of the Cimmerians, who were well known to the Greeks; and that a small body of these, being expelled by the Scythians, . . . passed into Asia Minor, under their chief, Lygdamis; but that the greater and more warlike part dwelt in the extremities of the earth, near the North Sea. . . . Hence, therefore, those barbarians who came into Italy first emigrated, being called *Cimmerioi*, afterwards *Cimbri*,

"As to their courage, their spirit, and the force and vivacity of their onset, we may compare them with a *devouring flame*.⁴ Nothing could resist their impetuosity; all that came in their way were trodden down, or driven before them like cattle."

Strabo (b. iv.) declares the Cimbri to be the Cimmerioi of the Greeks, and mentions (though doubtingly) the tradition, that the Cimbri had been compelled to quit their country by a great inundation of the sea. But

⁴ How well this illustrates the name Aschenaz, "Fire that spreads," by which the Jews still recognize the Germans!

this event, and the hospitable reception of the Cimbri in Britain, is clearly related in the Triads of the Cymry; while another portion of the Cimbri, the *Ambrones*, are stated by Festus to have found a refuge among a kindred people, the Helvetii of Gaul.

In their great invasions of Italy, the Teutones, separating from the Cimbri, were joined by their ancient comrades, the Ambrones, who, in the great battle fought against Marius and the Romans, advanced to the combat shouting "Ambrones," "Ambrones;" while the Ligurians, a Celtic people, who sided with the Romans, repeated the shout, "Ambrones," "which was indeed their own ancient name."—(Plutarch, *in Vita Marii*.)

Hence it is clear that the first Cimbri who were Cimmerians, became afterwards the German Cimbri, who were connected with the Celts, and thus formed the connecting link between the Germans and the Cymry of Wales, who call themselves the Cymric, or *Cimbric*, nation.

Pliny (b. iv. c. 14) says, "the Cimbri were a part of the Ingævones," who occupied a great extent of the German coasts. Tacitus, that they occupied "*both shores of the same gulf*," i.e. of the coast from which the Cimbric peninsula projects. These coasts being low, we can easily understand how the inhabitants might be driven away by an inundation of the sea.

Ambron was a name of the Cimmerians of Asia.—(Scymnus of Chio, *Fragm.* v. 210–15.)

Amber, river of Vindelicia.

Ambarri, a tribe of Gaul.

Amber,⁵ in Amber-gate, near Matlock, Derbyshire.

Amber(ley), a manor of Sussex, in *Domesday Book*.

Ambron is distinctly a Welsh compound word.

Of this ancient connection, both in race and language, we have evidence in the local and personal names of the German tribes recorded by Tacitus.

Beginning with the frontier nations who extended

⁵ *Cylch ambarr* is an old Welsh word for the bardic circle.—ED.
CAMB. JOUR.

along the Danube, we find the same names which have only partial meanings in the German, are more significant in the Welsh.

Hermonduri;—*Herr Man*, "High Man." (German.)

Hir-mynydd-wyr,⁶ "The Tall Mountain Men." (Welsh.)

Marcomanni;—*Marchman*, "Horseman." (German.)

March, "Horse." (Welsh.) *Cenomanni*. "Tribe of Gaul."

The Kings of the Marcomanni and Quadi were of the "noble line of Maroboduus and Tuder."—(Tacitus, *Germ.* end of c. 42.)

Mawr-bôd, "The Great Dwelling," of a chief.⁷ (Welsh.) *Bôd-mawr*.

Teuto-bôd-iaci, "A Tribe of Gauls of Galatia, Asia Minor," connected with the Tectosages.—(Pliny, *Nat. Hist.* b. v. 32.)

Tuder, "A Princely Name of Wales."

Vannio, "A King of the Quadi."—Vannes, or Veneti.

The Quadi had cities, in the names of which we trace our Cymric *Trig*, *Dun*, *Ebor*, *Llan*; also, *Segodunum*, (Istævones and Hermonduri); *Lugidunum*, (Suævi); *Carrodunum*, (Peucini, or Bastarnæ.)

In the next group of powerful nations:—

"Nec minus valent retro—Marsigni, Gothini, Osi, Burii; terga Marcomanorum Quadorumque claudunt."

Marsigni, { *Sieg*, "Victory." (German.)
Sigh, "Honour," "Dignity." (Erse.)
Seg-Segain, "Covering." (Welsh.)

Mars-segain, "The Frontier Defenders." (Welsh.)

Gothini spoke Celtic. "Gothinos Gallica lingua coarguit non esse Germanos."—(Tacitus, *Germania*.)

⁶ A better etymon is found, perhaps, in

Hir, "High," or "tall."

Môn, "What is isolated."

Dwr, "Water."

Hir-mon-dwr.—[Or, perhaps, *Hir-myn-dwr*, "the tall men of the water." *Men*, or *myn*, (pl.) is a Celtic word; *Menn* in bardism is the name of the first man.—ED. CAMB. JOUR.]

⁷ It signifies also "the Great Being."—ED. CAMB. JOUR.

Among the Gothones we find the name *Catualda*, *Cadu-aillt*. (Cymric.)

Burii, "Burrium," now Usk, Monmouthshire.

On the north coast of Germany were the

Venedi, "Venedi of Gaul," whence our Venedocia, a name of Wales.

Æstii, who spoke "lingua *Britannicæ* proprior."

Fenni, occupied the extremity. *Ffin*, "End, or Limit," (the Fins.)

In the maps of Cluverius, Lithuania is written *Lythaw*, which in British means "Side."

Our British language gives the etymons of nearly half the principal German tribes, as, in the warlike

Catti, *Cad*, "War"

Bructeri, "Border Land Men." (Irish.)

Neuri, *Hercynii*, (*Hir-Kin*.⁸ Welsh.)

Rugii, (*Rug*, in North Wales.)

Sigambri, (*Sig-am-ber*. Cymric.)

Bastarnæ { *Bas*, "Low."

Tarn, "Mountain Lake in Cumberland."

Sedini, *Sedd*, "Seat."

Tribacci, *Tri-Tref*, "Town," "Dwelling." *Bach*, "Little."

Treviri, or } *Trefwyr*, "The Town Men."

Trieres, { *Trier*, " " "

who spoke at Treves, (still called Trier,) in the time of St. Jerome, the same Celtic language which was retained by the Gauls of Galatia, 600 years after the emigration of their ancestors from Southern Gaul. We may add *Condrusos*, *Eburones*, *Caeræsos*, "qui uno nomine Germani appellantur.—(Cæsar *De Bello Gall.* b. ii. 4.)

In the middle ages we find that pattern of a good king, Alfred the Saxon, sending mariners to explore the coasts of the Baltic; and mention is made of a people called "Biarnas," whose name is identical with *Bearn*, in the French Pyrenees, the native country of Henry IV.

⁸ Hir-Cyn.—ED. CAMB. JOUR.

of France, where Celtic is a strong element in the language of the people at this day.

We observe, then, in the Celtic and Germanic races the same Scriptural name and character; the same testimony of antiquity to their general resemblance in persons, primitive habits, and dispositions.

First in war, the two great branches of Gomer have been foremost in the arts of peace, while their early aptitude for improvement has been displayed in their successful cultivation of every branch of literature and science.

Preserving the inherent enterprise of their race, the Northmen and the Cymry had long ago sought and discovered the continent of America and the New World, to which their descendants are now the great emigrants. The voyage of the northern discoverers has been authenticated; the original record of Madoc's voyage may yet be found.

Thus the kindred nations have advanced with equal pace from their beginning; and, in all the essential features which make up the distinctive character of a race, the Celtic and the German branches alike display their common origin from Gomer.

F. D. W.

ESSAY ON THE ORIGIN AND PROGRESS OF THE
TRIAL BY JURY IN THE PRINCIPALITY
OF WALES.

By PRYDAIN AP AEDD MAWR.

No. IV.

(Continued from page 274.)

KINDS OF RHAITHMEN.

It appears from the foregoing passages that there were two kinds of raithmen, viz., the nod raithmen, and the other raithmen. These last were the ordinary jury, "such men as could be obtained."¹ What the nodmen (*i.e.* men of note or mark) were, however, it is not very easy to determine. In some instances they would appear to signify persons known to belong to the clan; but in general they are taken to signify slaves, or bondmen. Thus, where one MS. has "Heb gaeth, heb alldud," without bondman, without alien, another reads, "Heb alltudion, heb wyr nod," without aliens, without nodmen; making nodmen and bondmen synonymous.

In these two kinds, moreover, we see the origin of that difference which exists between the grand and petty jury, in regard to their power of forming a verdict. Whilst the joint opinion of but a portion of the former is decisive on the subject before them, the latter are required to be unanimous in their suffrages, even as it is said of the ancient jury, "if one nodman fail, the whole raith fails."

WHEN NODMEN ARE ADMITTED.

The following extracts will show under what circumstances nodmen formed a part of the panel:—

"Thus theft is to be denied in the law of Howel: the oaths of twelve men, for a horse, or (*al.* that may be worth) three score

¹ Ancient Laws, ii. p. 261. In reference to the denial of an accessory it is further explained, p. 709, that such men may be as far as a fifth cousin, whether on the part of the father or the mother, without regard to thirds.

of silver, for that is the lowest value of a horse, in law; *the half nodmen*, and the other half not nodmen; and two parts of them are to be of kin to the father, and one-third of kin to the mother, and their relationship so near to the accused, as to pay or to receive his galanas.

"To deny a horse-load, or an ox, for a horse may carry an ox; the oaths of six men, and himself the seventh, and *the half to be nodmen*.

"To deny a swine, or a sheep, or a back-burthen; the oaths of five men, *the half nodmen*, the other half not nodmen, and himself the fifth; and then the jury is to be equally taken from the two kindreds, since there cannot be a third of four persons."²

"Whoever may will to deny any one of these, (*i.e.* the nine accessaries of fire,) let him give the oaths of fifty men to deny it; and if it shall be proceeded with as theft, *the one half nodmen*, and the rest not nodmen; or let him pay for the whole."³

"Whoever shall deny the stealing of a bondman, let him give the oaths of twenty-four men, the one half nodmen."⁴

"If a bondman be killed, whether he be adventitious or otherwise, or stolen, and it be denied; the oaths of twenty-four men are to deny it, and *the one half to be nodmen*: for as to *every theft, the one half are to be nodmen*."⁵

MEN UNDER A VOW.

In certain cases it was deemed necessary, moreover, to have men under vows on the jury. Thus,—

"Whoever shall deny burning, or its accessaries, shall give the oaths of fifty men; and, if a person be burned therein, it is necessary for *three persons under a vow to be on the jury*."⁶

"If a person be charged with killing another stealthily; let the one charged give the oaths of seven score and ten men, *three of them under vows* of refraint from riding, flesh, and women."⁷

NUMBER OF JURORS.

The number of men required to serve in the capacity of jurors varied, as before observed, according to the nature and importance of the case tried. Some cases, indeed, might be decided on the bare evidence of the defendant himself, as for instance :—

"Though the owner of goods should say, orally, that a person

² Ancient Laws, i. p. 243.

³ *Ibid.* p. 257.

⁴ *Ibid.* ii. p. 61.

⁵ *Ibid.* ii. p. 83.

⁶ *Ibid.* i. p. 595.

⁷ *Ibid.* ii. p. 211.

has stolen them ; yet if he bring it not to the test, we decide that the *oath of the defendant alone* is required to deny it.

"Though a person who is not the owner of the relics prosecute another for theft, the *oath of the defendant alone* is sufficient to clear him ; because no one but the owner is to prosecute for theft."⁸

In some other matters the number of jurymen ranged from three to six hundred, as the following extracts will show :—

"Three men deny less than a back-burthen."⁹

"Five men next in worth to deny a back-burthen, unless prosecuted as theft."¹

"Seven men deny more than a back-burthen."²

"There are three stays of blood : blood from the head to the breast ; blood from the breast to the girdle ; and blood from the girdle to the ground ; and if it be spilled from the head to the ground, it is called complete blood. The worth of the blood of every person is twenty-four pence, if denied ; the first blood is to be denied by the oaths of *nine persons* ; the second blood is to be denied by the oaths of *six persons* ; and the third, by the oaths of *three persons* ; there is to be neither a decrease, nor an increase, of the twenty-four pence in the worth of blood, from whatever part of a person's body it is spilled, although *the juries are varied* according to the stays."³

"Whoever shall deny waylaying, or murder, or open assault, let him give the oaths of *ten men*, without a bondman, and without an alien."⁴

"Twelve men deny a horse-load, unless prosecuted as theft."⁵

"If there be not a chief of the kindred, *twenty-one* of the best men of his kindred are to deny him,"⁶ i.e. a son.

"Twenty-four men to deny the worth of six (*al.* three) score pence."⁷

"Forty-eight men deny a pound, or its worth, unless prosecuted as theft."⁸

"A jury of the country is the oaths of *fifty men* possessing land under the king."⁹

"At three periods, and in three thirds, the galanas is to be paid ; two periods for the kindred of the father, and one for the kindred of the mother ; because two-thirds fall upon the kindred

⁸ Ancient Laws, i. p. 243.

² *Ibid.* p. 489.

⁵ *Ibid.* p. 489.

⁸ *Ibid.*

⁹ *Ibid.* p. 489.

³ *Ibid.* p. 457.

⁶ *Ibid.* p. 213.

⁹ *Ibid.* p. 481.

¹ *Ibid.*

⁴ *Ibid.* p. 413.

⁷ *Ibid.* p. 489.

of the father ; and therefore they are to have two periods. At the first period for the kindred of the father to pay one of their thirds, they are to have the oaths of *one hundred* of the best men of the other kindred, that their relation is forgiven ; and at the second period, on their paying their second third, they are also to have the oaths of *another hundred men* of the other kindred, that their relation is forgiven ; and those of the best men of the tribe ; and at the third period, the kindred of the mother are to pay their third ; and then they are to have the oaths of *a hundred men* of the other kindred, that their relation is forgiven ; and everlasting concord is to be established on that day, and perpetual amnesty between them.”¹

“The oaths of *three hundred men* of a kindred are required to deny murder, blood, and wound, and the killing of a person ; and therefore it is right to give the oaths of *three hundred men* to release him ; and for amnesty between the kindreds, the jury we have mentioned above.

“To deny the killing of a person with savage violence, the oaths of *six hundred men* are required ; for the galanas and its penance being double, so the denial also is to be double.”²

The following passage will explain the principle of variation in respect of the same case :—

“There are three sorts of denying : first, a denial altogether in a suit that is instituted against a person, and that is to be denied through a *jury fixed as to number*, with neither more nor less ; the second is, acknowledging part, in a suit for misdeed, and denying the complete act ; and then it is to be denied by *augmenting the fixed jury*, as in the columns of law in respect to murder, where *fifty* men swear in denying murder, and all its accessories ; then a *hundred* swear, or *two hundred*, or *three hundred*, in denying murder, and acknowledging an accessory ; the third is, denying part, and acknowledging another part, of a suit without a criminal act therein ; and then it is denied by *diminishing a fixed jury*, as in the case of suretyship, where the surety swears as one of seven, in denying his suretyship entirely ; then he swears alone in denying a part, and acknowledging another part of the suretyship.”³

It is not improbable that this variation, according to cases, may have given rise to the modern practice of changing the jury, or swearing them anew for every fresh trial.

¹ Ancient Laws, i. p. 229.

² *Ibid.* p. 231.

³ *Ibid.* p. 397.

WOMEN.

In certain trials between man and woman, the jury was to consist partly of men, partly of women; as for instance :—

“If he deny giving a kiss; let the *man* give the oaths of *seven men*; and the *woman* the oaths of *seven women*, and those their relations, including her mother, her father, her brothers, and her sisters.”⁴

In others the jury consisted entirely of women :—

“If a woman be slandered on account of a man; the first time, the oaths of *seven women* exculpate her; the second time, the oaths of *fourteen women*; the third time, the oaths of *fifty women*; and thence onward, for every slander, the oaths of *fifty women*.”⁵

• In the matter of theft, murder, or surety, however, women were excluded altogether :—

“A *jury of women* is not to go with a woman, either for theft, or for murder, or for surety, but a *jury of men*.”⁶

REFUSAL OF A JURY.

A most lenient provision of the Welsh Laws was that which gave to the accused the right of selecting his own jury, and that for the most part out of his own kindred and relations, who would be themselves affected in some degree by the verdict. Such an advantage would not, as we may fairly presume, be lightly regarded, or thrown away. When that was the case, however, and a jury refused, it was wisely held that the defendant was guilty of the charge urged against him, and he was dealt with accordingly.

“If theft be charged upon a person, and a jury be required from him, and he would rather compromise with the lord than undergo a jury, the lord is not to compromise with him, but on the restoration of the property to the loser; since the lord has nothing to do with him, but on his being guilty, and he is *guilty when he refuses the jury*; and, therefore, the loser is to have his property; and thereupon punishment by the lord; and it is fair for the guilty to undergo it.”⁷

⁴ Ancient Laws, i. p. 87.

⁵ *Ibid.* p. 103.

⁶ *Ibid.*

⁷ *Ibid.* ii. p. 81.

JURORS OBJECTED TO.

In case an individual about to serve on the jury was supposed not to be within the degrees of relationship, or of the age required by law, the defendant was at liberty to object to him; in which case, unless he proved his right by oath, he was excluded.

“In what case soever one relative shall be put with another as a jurymen, or a witness; and the defendant doubt them to be relatives, and so seek to object to them; the law says, if they make oath to their being so near of kindred as to pay galanas, that he is not to object to them.”⁸

AN ALIEN JUROR.

The jurorism of an alien was peculiar, as by a repetition of his oath he was considered to represent the different members of his kindred that ought to have sworn with him.

“There is to be no rejection of the jury of an alltud, a person either from foreign parts, or from another part of the island, in villenage, under the king, or a freeholder, where a jury of the country does not pertain to him, although persons shall not swear along with him; for let him give his own oath repeatedly for so many persons as ought to swear along with him, if he were of a kindred.”⁹

COERCION OF JURY.

It is impossible not to trace the origin of the practice of depriving the jury of liberty and sustenance until they agree in their verdict, to the authority vested in the lord, as described in the following passage:—

“Three things a bench of judges are not to do without the leave of the lord: eat; drink; or separate.”¹

It is not to be supposed, however, that this power was intended to be exercised for the purpose of compelling an unanimity of decision, as at present; on the contrary,

⁸ Ancient Laws, ii. p. 85.

⁹ *Ibid.* i. p. 513. “Three objections to a jury: defect of relationship; defect of a devotee; and defect of age.”—ii. p. 637.

¹ *Ibid.* ii. p. 631.

as before observed, the agreement of two parts of a common jury was deemed sufficient, whilst in the case of nodmen, if one failed, the whole jury failed.

JUDGMENT.

Whilst the elders and gwrddas sat as necessary and unobjectionable witnesses or counsellors in a court of justice, and the raith or elective jury decided as to the merits of the sworn statement of the defendant, it was the province of the judge who summed up alone to pronounce judgment, with the consent, however, of these men of the court.

“Whilst there may be several judges co-equal by privilege of land in giving one decision, yet one only is to judge; that is to say, he who summed it up in the court, between the litigants, through the joint consent of the men of the court; and the rest act as counsellors to him, in his decision; and should he incur the worth of his tongue, on account of the common judgment pronounced by him for himself, and likewise for them all, in the court, the judge and all of them together are to pay the worth of his tongue in common, each one equal with the other; for by common consent and agreement they gave the decision, and in the same manner they are to pay in common likewise, on account of their decision; in like manner, if a judge by privilege of land shall forfeit a camlwrw, on account of a decision so given, every one of his coadjutors in the same decision forfeits his equal proportion.”²

VARIOUSLY CONSTITUTED COURTS.

The courts of the principal provinces of Wales continued in their form and composition much the same as they were in times long gone by, as may be seen by comparing the following statement with that at p. 123:—

“First, the king placed five officers in each court in Gwynedd and Powys; that is a maer, a canghellor, an apparitor, a priest to write pleadings, and one judge by virtue of office.

“And four, like the preceding, in each court in South Wales, and many judges, that is, every owner of land, as they were before the time of Howel the Good, by privilege of land without office.”³

² Ancient Laws, i. p. 471.

³ *Ibid.* p. 405.

These "many judges," without office, acted pretty much in the capacity of a jury. Glamorgan is not included, being an independent state, and still governed by the laws and regulations of Morgan Mwynvawr, who fixed the minimum number of the representatives of the country at *twelve*. We have an instance of the exercise of this rule in the time of Edgar. The case in question, indeed, refers to Howel Dda, but as that involves a palpable anachronism, Edgar being a mere child when Howel died, we must probably mean his son Owain, who was certainly concerned in the seizure alluded to. The extract is taken from the "Genealogy of the Kings of Glamorgan."⁴

"Morgan, the son of Howel, was a mighty, brave-hearted king; and great beyond measure, in generosity, justice, and mercy; for which he was designated a second Arthur. He married Olwen, the daughter of Rhodri the Great; and succeeded in his dispute with Howel the Good, through the interposition of Edgar, King of London, the Bishop of Llandaff, and the Bishop of St. David's. Howel, however, renewed, after that, his claim to those territories, [*i.e.* Ystrad Yw and Ewyas,] and war ensued; but Blegywryd, the son of Howel, and brother of Morgan, solicited again the arbitration of Edgar and the two Bishops, between Morgan and Howel the Good, and obtained it. *Edgar selected twelve wise men of the country to adjudicate the case, in accordance with the law of Morgan Mwynvawr; that is, twelve men from Deheubarth, the country of Howel, and twelve men from Glamorgan, the country of Morgan; presiding himself in council at their deliberation. The award, publicly announced, was, that Morgan and his country's claim had been fully established in justice to Ystrad Yw and Ewyas, which were restored accordingly; excommunication against any who should oppose that decision being simultaneously proclaimed at the altar of Teilo, at Llandaff, where the record of that righteous decision is still to be seen; and thus it was that peace was restored to the country. Morgan had a palace at Cardiff, where formerly stood the court of the Roman general, Aulus Didius; but that palace was reduced to heaps of ruins by the Saxons, in the time of Cadwaladr the Blessed. He had also a royal residence at Margam, and another at Brigan, where he usually held his national and juridical courts. He lived to the age of*

⁴ Iolo MSS. p. 373.

one hundred and twenty-five years; being, consequently, called Morgan the Aged."

CONSTITUTION OF SOVEREIGNTY.

It is stated that a confederate council was held in Wales, in the time of Edgar, at which the following system of constitutional government was sanctioned, in respect of the several principalities of that country:—

"The sovereignty of South Wales: a KING of genuine stock; LORDS of the court and throne; and country and kindred, represented by HEADS of KINDRED possessing lands.

"The sovereignty of Glamorgan: a LORD of supreme jurisdiction, being a KING of genuine stock; TWELVE SESSIONAL LORDS (at least) of court and state, with any additional number that may be; and barons, that is, freeholders, represented by their HEADS OF KINDRED.

"The sovereignty of Powys: a LORD of supreme jurisdiction, being a KING; the lineages of Powys, represented by their HEADS OF KINDRED; and JUSTICES of court and high sessions.

"The sovereignty of Aberffraw: a KING; the fifteen tribes of North Wales, represented by their HEADS OF KINDRED; and JUSTICES of court and high sessions.

"The sovereignty between the Wye and Severn: a KING; the freeholders of the country, represented by their HEADS OF KINDRED; and JUSTICES of court, with a *jury of twelve*.

"The paramount sovereignty: the OLDEST SOVEREIGN of the three diademed princes; that is, those of North Wales, Powys, and South Wales; and this monarch has the prerogative of holding a convention of Wales generally, within the three provinces.

"Supremacy in jurisprudence becomes the prerogative of the Prince of Glamorgan, when the necessity occurs of opposing the approach of enemies and aggression in South Wales, in which case the right of presidency in council devolves on the Prince between the Wye and the Severn, and the Prince of Powys acquires the supreme military command; for these princes, from the relative situations of their respective countries, can best judge of the proximate causes and position of the irruption when it takes place by land; but, if the invasion come by sea, the prerogative of supremacy in jurisprudence shall appertain to the prince of that particular district (whether North or South Wales) where the aggression shall disembark; and the other of those two princes shall simultaneously become president of the council.

"When an invasion takes place by land, some say that supremacy in jurisprudence rests exclusively between the Princes

of Glamorgan and Powys; the precedence of either, in this respect, to be determined according as the territory invaded may be within the dominion of the one or the other of them. But on whichever of them this right may devolve, the other shall immediately become president of the council; no mention being made of any prerogative appertaining to the house of Elystan Glodrydd.

"The prerogatives of supreme sovereignty, and organizing an assemblage of all Wales, do not appertain to the Prince of Glamorgan, who exercises such rights only within Glamorgan, Gwent, and Gower, with their dependencies; and the tribe of Elystan Glodrydd is similarly circumscribed.

"No one of the three diademed princes is entitled to exercise the power of paramount sovereignty over either Glamorgan or the territory of Elystan Glodrydd.

"Upon any hostile invasion of Wales, the prerogatives of paramount sovereignty, and assembling of the country, shall be vested in the more distant from the irruption of the two aforesaid diademed princes; that is, those of North Wales and South Wales; their countries being the most powerful and secure states; and, of the two, the more distant from the aggression, being the safer. But when one of these two princes becomes the supreme sovereign, the other assumes the precedence of chief elder; the dominions of Elystan Glodrydd being entitled to a voice in the confederate council.

"If the hostile aggression come by sea from a foreign country, the prerogative of paramount sovereignty shall be vested in the King of England; for he is the richest and most powerful of all the kings; and also the greatest military commander; but, under such circumstances, each of the Kings of the Island of Britain shall be entitled to give his advice in the assembly of the King of England, whose command, however, shall govern them all in repelling the approach of foreign foes in aggressive war.

"This system was instituted in the time of Edgar, King of the Saxons, by the concurrent enactment of the Five Royal Tribes of Wales, in confederate council."⁵

We have already traced and noticed the main features of these constitutions, so that we are not to suppose that they were now, for the first time, framed. They were merely re-adapted at this council to the altered circumstances of the times, nationally sanctioned, and additional arrangements made for mutual defence. One new fact, however, is made apparent, namely, that the juridical

⁵ From Thomas Hopkins' MS. See Iolo MSS. p. 407.

regulations of Morgan Mwynvawr were not confined to Glamorgan, but that they were received also in the country between the Wye and the Severn.

ETHELRED, A.D. 980.

The Welsh are mentioned in the Saxon laws of Ethelred, in connection with the juridical system, which is the first time that trial by jury occurs in the laws of the Saxons. The subject matter is a treaty entered into with the Ancient Britons, and is found in the article "Be Badum," or "Pledge," in the *Senatus Consultum de Monticulis Walliæ*, where we read,—

"Twelve Lahmen scylon rihte tæcean, Wealan und Ænglan; six Englisce und six Wylysce."

DANISH JURY.

We have no doubt that Ethelred borrowed the juridical institution from the Welsh, among whom it had prevailed for centuries, yet there are some who maintain that it was imported by him from Denmark. It appears from Olaus Wormius⁶ that the trial by twelve men was first introduced into Denmark by Regnerus, surnamed Lodbrog, who began to reign in 820. They are called in the Danish law *sande-mæn*, which is rendered *virī veraces*. The difference between the English and Danish juries is, that the former are impanelled for the decision of a particular cause, whereas the twelve judges in Denmark determine all lawsuits within the jurisdiction of their court.

GWRGAN AB ITHEL.

Whether in the interval between the time of Morgan the Aged and his great grandson Gwrgan there had been any suspension or modification of the Institute of Morgan Mwynvawr or not, it is certain that, at the latter period, they were restored to their full force and efficiency. The fact is thus briefly announced in the "Genealogy of Glamorgan:"⁷—

⁶ Mon. Dan. lib. i. c. x. p. 72.

⁷ Iolo MSS. p. 376.

“Gwrgan, the son of Ithel, was a generous king, who *restored, in full efficacy, the Laws of Morgan Mwynvawr*, and Rhys, the son of Arthfael, and the country flourished greatly under his government. He was called a second Solomon for his knowledge.”

Gwrgan was the father of the celebrated Iestyn, and died A.D. 1030.

We have the following testimony as to the state of the law in Glamorgan in the interval between Morgan Mwynvawr and Robert Fitzhamon. It is furnished by Sir Edward Mansel, of Margam, but of Norman descent, and hence not liable here to national prejudices in favour of the old system :—

“Before the time of Robert Fitzhamon there was one Chief Lord of Glamorgan, whose were the high Royalties, and he assembled the other Lords every month to his court, where all matters of justice were determined and finally settled; these Lords sat in judgment on all matters of law, with *twelve Freeholders* from every Lordship to give opinions after what came to their knowledge, and the Bishop of Llandaff sat in the high Court as a Councillor of conscience according to the laws of God; this court was formed they say by Morgan, who was Prince of the country after King Arthur in the manner of Christ and his twelve apostles, and this form of law was kept by Sir Robert Fitzhamon according to the old usage of the country, after the high Court was held, which lasted three days, the Courts of the twelve Lordships were held in turn, and from them an appeal might be made to the high Court of the country, the Lord and his yeomen in the same form and manner as in the high Court.”⁸

GLAMORGAN UNDER THE NORMANS.

In addition to the information contained in the latter portion of the foregoing passage allusive to the imitation of the old system on the part of the Normans, we further read :—

“After the winning of the country by Sir Robert Fitzhamon, he took to him *his twelve knights* to supply the places in his courts of the *Lawful and right Lords of the twelve Lordships*, which caused discontent, insomuch that Welsh Lords took arms under Pain Tuberville, and Caradock ab Iestyn, and Madoc his Brother;

⁸ “Account of the Conquest of Glamorgan,” a MS. written in 1591.

and they came to Cardiff Castle and surrounded it, insomuch that it was on the point of being taken, when King Henry the first going to the top of the Raven Tower to enquire concerning the tumult which was heard, he saw the place all encompassed by fierce armed men, whereupon he called a parley, when Pain Tuberville told him the reason saying that if rightful orders were not made to *restore the Laws of Morgan the first*, that he and Robert Fitzhamon should feel at the ears very soon of what stuff the Castle walls were of at the heart on which all in the Castle counselled together, and *it was seen best to yield to the country that request.*"⁹

In another place the same writer refers to a second perfidious infraction of the ancient laws, notwithstanding the previous stipulation :—

"Ifor Petit rose up the country for *that the old laws were not kept to*, and at this time it was again settled for the proper courts to be held in all the Lordships and the Lords of the Courts to join with the chief Lord in his high Court which Laws had been a second time broke by the Norman Lords, and in this engagement as was said before the Welsh Lords won the right and *it so remained till Wales and England were united in one Realm*, and the Laws were altered.

"So good was the manner of Rule and Government in Glamorgan thought of that many things were taken from it to add to the Laws of England, and more specially in the time of King Elfred."¹

The successful resistance of Ifor Petit (A.D. 1110) took place in the time of Robert Earl of Gloucester, the second Norman Lord of Glamorgan ; and is recorded by Caradoc of Llancarvan,² after this manner :—

"About this time died Robert ab Amon, in his Castle at Newsbury, from raving insanity ; whereupon the king gave the daughter of Robert, who was called Mabli, to his own natural son Robert, by Nest, daughter of Rhys ab Tewdwr, who afterwards became the wife of Gerallt, of Pembroke Castle. This Robert wished to *enforce the law of the king upon Glamorgan*, but when the Welsh heard of it, Ivor ab Cedivor, named Ivor the Little, having put himself at their head, they made an onset against the Castle of Cardiff, demolished it forthwith, apprehended Robert and his wife, and shut them up in prison, until *he restored to the Welsh*

⁹ Account of the Conquest of Glamorgan.

¹ *Ibid.*

² Myv. Arch. ii. p. 540.

their liberty, privileges, and laws, as they had continued from the time of Howel Dda, and the king bound himself by signature and oath that he would not treat Glamorgan otherwise than kindly and in peace; and undertook not to impose upon any of the Welsh the duties of office, employment, or aid, where each functionary had not his land free, and his privilege assigned, as was just to the nation of the country. And when all this was confirmed by Robert and the king, Ivor and his men were reconciled to the king and Robert; whereupon all returned home, each to his place and station."

A different copy of the MS. work which we have just now quoted, purporting to be "Another Account of the coming of the Normans in a shorter storry than that before by Sir Edward Mansel of Margam," (Thomas Trueman,) has these closing observations:—

"Courts of like nature were held by turn in all the other twelve Lordships, where sat the Lords in Judgment, with their yeomen as substantiates of the country, to *prove evidence and report very much after the nature of the Juries that now are in the King's Courts of Sessions.*"

The time to which he refers at the close of the sentence was about the year 1591, when the account was drawn up. Sir Edward Mansel was contemporary with Rees Meyrick, author of the "*Morganix Archaiographia*," (1578,) in which, also, the substitution of Sir Robert Fitzhamon's twelve knights for the previous juridical authorities is noticed; and also the partial restoration of ancient customs and usages, to allay the repugnance of the natives to the feudal system attempted to be enforced on them. He was likewise contemporary with Sir Edward Stradling, another historian of the Norman conquest of Glamorgan. Lewys Dwnn, in his *Heraldic Visitation of Wales and the Marches*, temp. Eliz., enumerates the three, as eminent authors on Welsh History; and, with his characteristic zeal, invokes the Almighty's blessing on them, for their kind hospitality to him, and for the great information he derived from them.

No further infraction, or even modification, of the laws of Glamorgan, as long as it remained an independent state, is mentioned on record, and the natives appear to

have retained henceforward the exercise and observance of their ancient usages uninterruptedly, until Wales was finally annexed to England.

OTHER PARTS OF WALES.

About A.D. 1080, Bleddyn made some innovations in the laws of the northern portion of the Principality. He altered the quantities of land assigned to each at the various divisions among heirs. He remodelled the ordinances as to theft, by instituting full satisfaction instead of the fines obtaining in the time of Howel. Litigants were allowed to choose by which institutions they would be judged,—those of Bleddyn, or those of Howel. Gruffydd ab Cynan shortly after reformed the canons which regulated the bards and minstrels, but is not said to have interfered with the law courts.

In South Wales, Rhys, about the same period, with the consent of the country, increased the prices imposed upon cattle in the laws, and extended the valuations to animals upon which hitherto no legal price had been assessed. He also accepted the office of justiciary of South Wales from Henry II.

After the death of Owen Gwynedd, his son David, who succeeded to his authority, studied to introduce the Norman laws, to which his connection with the English court by his marriage with Emma, sister of Henry II., may have contributed.

Under the remaining independent Welsh princes the assimilation of the jurisprudence of the two countries continued, and some causes in the reigns of John and Henry III., in which persons connected with the Principality were parties, were tried according to the Norman laws.

But, to show that the juridical system was more or less observed to the last days of Welsh independence, we may quote the instance of Llywelyn ab Iorwerth. When he did homage to King John, it was agreed that if any complaint should be made respecting any of Llywelyn's possessions, he should first determine whether to try the

cause by the law of England, or by that of Wales. If the law of England were chosen, the court was to be held in a convenient place, and the king bound himself to decide by the law. If, on the other hand, he determined to rely on Welsh law, it was first to be settled whether Llywelyn could have a court on the matter or not; and if he could not, the king promised to choose discreet men out of those he could trust, and to send them into Llywelyn's land, in whose presence the cause should be tried by Welshmen selected for the purpose, from districts not interested in the result, and their decision was to be received as law; a regulation which is in effect our Trial by Jury.⁷

It is to be observed, however, that, though a jury is here implied as a necessary appendage to a Welsh court of justice, the king deprives the system of much of its original leniency, by insisting upon an entirely English pannel. He does not even have recourse to the more impartial one of Ethelred, and allow the jury to be composed of an equal number of Welsh and English; much less does he abide by the old Welsh practice of requiring the jurors to be related to the accused.

Still this continued to be practised by the Welsh themselves, as long as they were not overawed by their more powerful neighbours, until the enactment of the famous Statute of Rothelan.

This event occurred A.D. 1283, the eleventh of Edward the First, when Wales, or rather a part of Wales, comprising the counties of Merioneth, Caernarvon, Anglesey, Flint, Caermarthen, and Cardigan,⁸ was annexed to the crown of England. The preamble, after reciting the fact of the conquest, stated that the king had caused the laws and customs, up to that time in force in those parts, to be read over before himself and his nobles; and that, having clearly understood their nature, he had, by their counsel, abolished some, permitted others, and others still had corrected; adding also to them certain statutes which were to be observed for ever, as given there.

⁷ Woodward's History of Wales, p. 345.

⁸ See Preamble.

The juridical office, whether as a relic of the native laws,⁹ or else derived expressly from the English code, is clearly recognised in the statute in question. The following extract will suffice to prove our assertion :—

“ Brē de corōn eligendo :

“ Plitoz qued^am hent īminari p assias qued^am p *iuratas* p assias hent īminari cum quis seisi⁹ fuit de libo teñ ꝛ postea p vim dissei^e petit seissiam sibi restitui ꝛ in hoc casu puisum est bre de noua disseia in forma in⁹ alia bria originalia cancella⁹ sbscripta sili⁹ de comuna pastu⁹ cum quis dis⁹ est de comuna pastu⁹ sue pti⁹ ad libum teñ suū petit scisiam sibi restitui ꝛ in hoc puidet^r idem bre de noua disia p mutacones vboz in forma in⁹ alia bra originalia cancell⁹ sbscript⁹ in quibz bribz sic est pcedend.¹

EDWARD I.—HENRY VIII.

The laws which were made in the interval between the enactment of the Statute of Rothelan and the statute of final incorporation, as bearing upon Wales in particular, were few and unimportant.

By 28 Edward III., c. 2, Lords of the Marches of Wales shall be attendant to the crown of England, and not to the Principality of Wales; these marches lay between the countries of England and Wales, and not in any county.²

By 9 Henry IV., c. 4, felons in Wales shall be put to answer where taken, and not be delivered by disclaiming in seignior, or by letters of marche; these marches were formerly governed by a president and council, generally held at Ludlow, until abolished by the act of King William; the extensive powers of which council may be seen in a copy of the instructions given to Lord Compton, the president, still preserved in the seventh volume of *Rymer*.

⁹ That the Welsh continued to regard the system of jury under English sway as essentially identical with their ancient *Rhaith*, is evident from the fact that they called the former by the same name.

¹ Ancient Laws, ii. p. 917.

² Vaugh. 415.

By 26 Henry VIII., c. 6, no person, without license of the commissioner, shall, within Wales, levy any cymmorth, bydale, tenant's ale, or other collection, for marriage, mass, priest, redemption of murder, felony, or the like, nor make any games, upon pain of a year's imprisonment; nor shall any one cast arthel into any court, to disturb justice, under the like pain.

WALES INCORPORATED WITH ENGLAND.

By 27 Henry VIII., c. 26, Wales is incorporated with England; and all persons born there are to enjoy all liberties as those born in England; and lands are to descend there according to the English laws. The laws of England are to be executed in Wales. The king to appoint sheriffs of counties, and to hold Chancery and Exchequer Courts at Brecknock and Denbigh. Courts of law to be kept in the English tongue. Welsh laws and customs to be inquired into by commission; and such of them as shall be thought fit and reasonable, to be continued. This important political act was effected most appropriately by a sovereign of the House of Tudor.

CONCLUSION.

We have now arrived at the close of our inquiry; to prosecute it further would be to investigate the history and progress of the English law, which now prevails throughout the whole realm. It is well known how the trial by jury constitutes one of the most prominent, as well as glorious, features of that law. It has, moreovre, continued essentially the same from the union down to our own day, and long may it continue as the bulwark of British liberty.

It is to be hoped that, from the sketch which we have drawn, it has been made sufficiently manifest that jurorism arose among the Cymry at a very remote period; that its primary object was to protect the interests of the defendant consistently with the obligation of truth; that it was with that view carefully regulated in regard to kindred or station, and valued exceedingly. In short,

we have shown that it formed one of the three pillars on which the Celtic constitution of this island formerly rested :—

“The three columns of government: the kingly office; the jury of a country; and the functions of a judge.”

We shall now conclude with the following summary, which shows the nature and character of a jury, as it is come down to us in the English code, and as it is employed in our present courts of law :—

“Jury is a certain number of persons sworn to inquire of, and try some fact, and declare the truth upon the evidence brought before them. In criminal cases, juries are divided into grand and petty. The grand jury must be all freeholders, but it does not appear that any specific estate has been determined to be necessary; before them the charge is laid, and unless twelve or more of them are of opinion that it is well founded, the accusation is dismissed; which they call not finding a true bill. If they find a true bill, it must afterwards be confirmed by the unanimous suffrage of a petty jury of twelve men, upon whom no suspicion of partiality can possibly rest. In civil cases, juries are divided into common and special. The latter are generally employed in cases where any difficulties to commercial transactions arise, and are best decided by a special jury of merchants. To obtain a special jury, a motion is made in court, and rule granted, for the sheriff to attend the master, prothonotary, or other proper officer, with his freeholder's book, in the presence of the attornies on both sides, and to take indifferently forty-eight freeholders, when each party strikes off twelve, and the remaining twenty-four are returned upon the pannel. A common jury is one returned by the sheriff, according to the directions of 3 Geo. II., c. 25, which appoints that the sheriff shall not return a separate pannel for every cause, but the same for every cause to be tried at the same assizes, containing not less than forty-eight, nor more than seventy-two; and that their names being written on tickets, shall be put into a box, and when the cause is called, twelve, whose names shall be first drawn, shall be sworn, unless absent, challenged, or excused. When a sufficient number of persons are impannelled, they are then separately sworn well and truly to try the issue between the parties, and a true verdict give according to the evidence. Jurors are punishable for sending for, or receiving, instructions from either of the parties concerning the matter in question. In causes of *Nisi Prius*, every person whose name shall be drawn,

and who shall not appear after being openly called three times, shall, on oath made of his having been lawfully summoned, forfeit a sum not exceeding £5, nor less than 40s., unless some reasonable cause of absence be proved, by oath or affidavit, to the satisfaction of the judge. If any juror shall take of either party to give his verdict, he shall, on conviction, by bill or plaint, before the court where the verdict shall pass, forfeit ten times as much as he has taken; half to the king, and half to him who shall sue. A man who shall assault or threaten a juror for giving a verdict against him, is highly punishable by fine and imprisonment; and if he strike him in the court, in the presence of the judge of assize, he shall lose his hand and his goods, and the profits of his lands during life, and suffer perpetual imprisonment. Juries are, in these kingdoms, the supreme judges in all courts and in all causes, in which either the life or reputation of any man is concerned. This is the distinguishing privilege of every Briton, and one of the most glorious advantages of the British constitution; for as every one is tried by his peers, the meanest subject is as safe and as free as the greatest."

DRUIDISM TYPICAL OF CHRISTIANITY.

THE ecclesiastical history of Britain represents the native inhabitants as having, at an early period, and very generally, embraced the faith of Christ. The transition from the druidical into the evangelical form of religion seems to have been remarkably easy and natural, unaccompanied by any violence whatsoever. Even as early as A.D. 175, the ancient privileges and immunities, which had been from of old attached to Bardism, were legally transferred to the Christians; and the Church received the sanction and protection of royalty, at least in one of the provinces of the island. No resistance, no persecution ensued, except what proceeded from pagan Rome, or the infidel Saxons.

Now this fact, coupled with that of the powerful influence which, in the opinion of all authors, Druidism possessed over the public mind, gives us a strong reason

for believing that the fundamental principles of that system were in no ways antagonistic to the doctrines of Christianity.

But, more than this, there remains the very tangible circumstance, that the British Christians, so far from regarding Bardism with abhorrence, actually continued it, and that it is not yet extinct among us. In the sixth century a baptismal chair was formally and permanently instituted, under the direction of the following persons:—Madog, the son of Morvryn, of Caerleon-upon-Usk; Taliesin, the son of Saint Henwg, of the same place; Merddin Emrys, of Maesaleg, in Glywysyg; Saint Talhaiarn, the father of Tangwyn; Merddin, the son of Madog Morvryn; and Meugant Hen, of Caerleon-upon-Usk; Balchnoe, the bard of Teilo, at Llandaff; Saint Cattwg; and Cynddylan the Bard. And they were on that account distinguished as “the nine impulsive stocks of the baptismal bards of Britain.” “The institution was also called the Chair of the Round Table, under the superior privileges of which Gildas the Prophet, and Cadocus the Wise, of Llancarvan, were bards; also Llywarch Hen, the son of Elidr Lydanwyn, Ystudvach the Bard, and Ystyphan, the bard of Teilo.”¹

To these may be added St. Deinïol, the first Bishop of Bangor;² and, in later times, Einion the Priest, John of Kent, and a host of others, eminent for their learning and piety, as well as for their zeal in the furtherance of the cause of the Gospel of Christ.

The motto adopted by this chair was—

“The stone is good with the Gospel,”

which seemed to denote that Bardism received its fulfilment in the Church. The members were enjoined to examine into the ancient wisdom of the order, and duly to revive “the primitive chair, congress, sciences, privileges and usages of the primeval bards of the Isle of Britain, wholly and entirely.”³ In fact, then, this was to be a faithful representative of what is usually and

¹ Iolo MSS. p. 468.

² Triad 98.

³ Old MS.

popularly styled Druidism. It was the ancient system incorporated, baptized, into the Church, and "in it no one could obtain the privilege of a master, who was not baptized and devoted to the faith of Christ."

The institution was protected and endowed from time to time by native chieftains, particularly in Glamorgan-shire, part of the ancient Siluria, and the source of all the honour and power of the land. And though, when Wales lost its independence, it was not so much encouraged, and consequently exhibited symptoms of weakness and decay, still it maintained its existence, until about six years ago it received a fresh impetus, through the exertions of a few individuals, who had been particularly struck by the depth of philosophic truth enwrapped in its rites and ceremonies. It is now in full vigour, and all its proceedings are conducted in exact accordance with ancient precedent.

We speak not of the eisteddvodau which are so general throughout the Principality; these are but mere imitations of the ancient system; nor do their promoters know anything of the "Cyvrinach," or mysticism, which is the very essence of Bardism.

That the British Church should thus have fostered and carried down the older form of worship is extremely curious, and deserves the particular attention of theologians and ecclesiastical historians. It is a fact unparalleled in the annals of nations. Not even do the Jewish Christians furnish an exact counterpart to it subsequently to the destruction of their city, though they certainly recognize the principle upon which it is founded.

At a time when religious corruption was threatening to overrun the earth, the Almighty was pleased to make a special revelation of His will to the posterity of Abraham, and entrusted them, in their character as a peculiar people, with rites and ceremonies symbolical of the Messiah, Who was to arise from among them, and of the dispensation which He should introduce into the world. Moses, Joshua, David, were historical types; the Pass-over, and the worship of the Temple, prefigured, and the

prophets spoke of, better things to come. The law was a schoolmaster to bring men to Christ. "The law was given by Moses, but grace and truth," or the real substance, "came by Jesus Christ." But it was, in its various details, of a local, national, and temporal character, suitable to the circumstances under which it was given. The institution of the Sabbath, indeed, would appear to rest on a more general basis; still it may be questioned whether the seventh day had ever been recognized as a day of rest by any people previous to the time of Moses, when the Israelites, as a nation, were enjoined to keep it holy.

The very essence, then, of these figures depended upon the continuance of the Jews as a distinct nation. Hence it was divinely ordered that "the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh came."—(*Gen. xlix. 10.*) When Christ came, and established His Church on earth, the Jews ceased to be a peculiar people; they lost their national *status*, and, with the destruction of their city and temple, all their ceremonial types necessarily became extinct. They had received their fulfilment in Him;—when the substance came the shadow receded and vanished.

But the memory of them was still to be cherished, with the view of affording a perpetual testimony to the substantial identity of the two dispensations. Accordingly, the different registers, which holy and divinely-inspired men had from time to time made of them, were ultimately compiled into one volume, and formed what is now known as the OLD TESTAMENT. To this Book might the Jewish Christians easily refer, in accordance with the hortatory appeal of our Saviour,—“Search the Scriptures; for they are they which testify of Me.”—(*St. John v. 39.*)

But the Gentiles had also their Bible,—the great Book of Nature,—which at one time all mankind could read and understand. It likewise was full of types, all of which pointed to good things to come. It was here that the Magi learned that the King of the Jews was born “in the days of Herod;” and their perusal of its pages was

rewarded by the Divine Child, when He condescended to receive their homage at the foot of His manger-throne. St. Paul alludes to this book in his Epistle to the Romans, and speaks of it as being of itself sufficient to direct the mind to the great attributes of God. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead ; so that they are without excuse."—(*Rom.* i. 20.)

As the types of nature were of a more general application than those of the Hebrew nation, so are they of a more permanent duration. No grand convulsion of the physical universe has yet occurred ; accordingly they remain, and will, until "the crack of doom," when there shall be "a new heaven and a new earth." We may not, therefore, neglect to study them ; for though they have actually been fulfilled in Christ, they still remain, pointing back to Him. The Jews can read in their Bible how the Messiah answered the symbolical history and worship of their forefathers. We have no history of nature ; it exists as a continually recurring fact, which we must, each of us, study for ourselves, if we would become acquainted with its contents in all their mystical meaning. It follows, too, since we have no written Bible of Nature, that its study must be conducted still as it always has been ; but not only with the view of refreshing our memories, and satisfying ourselves with the correspondency of grace and nature that we have recourse to the ritual forms of our ancestors, but they serve also to direct our minds to a still further development, when "there shall be time no longer."

Thus Bardism, which is a relic of the primitive institute of religion in this country, has a threefold aspect : it looks to the past, the present, and the future, and proclaims their essential but progressive oneness. It shows that One is the God of nature, grace, and glory ; and that His ways of promoting the perfection and bliss of man are analogically consistent and harmonious. No wonder, then, that the early Christians of Britain should have

resolved to continue it,—in Siluria, with the motto, “Good is the Stone with the Gospel;” in Venedotia, with that of “Jesus.” Moreover, we have the advantage of the Old Testament, in which we may compare with our own types those that were ordained by direct revelation; and thus, from the agreement of both classes, receive additional confirmation to our faith.

The Cymry are a favoured people, for they alone, having to the latest times been able properly to read and understand the great Book of Nature, can now boast of ritual connection with the type and antitype. Other nations had more or less corrupted the primitive truth, so that, when they embraced Christianity, their former system, scarcely presenting any elements of a kindred and genial character, was necessarily abolished. For “what concord hath Christ with Belial? or what part hath he that believeth with an infidel?”—(2 *Cor.* vi. 15.) Such, having no traditional connection with their older religion, testify against themselves, that in times past they “changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever.”—(*Rom.* i. 25.) Bardism refers its origin to revelation. God, when there was in life none but Himself, melodiously pronounced His name, and displayed the form of it in light, thus $\vee\wedge$, and co-instantaneously all living beings sprang into existence, and joyfully and harmoniously re-echoed $\vee\wedge$, or as Job expresses it, “the morning stars sang together, and all the sons of God shouted for joy.” This vocalization, we are told, can never be equalled or heard again until the renovation of all things. Wherefore no man ought to attempt to utter it, as thereby he would but falsify the Divine name. The name was of three vowels, from which emanated four more, so as to make the seven; it was of three sounds, from which arose four more, so as to make the seven; it was of three hues, from which issued four more, so as to make the seven colours of the rainbow, all combining in one harmonious whole. The reason assigned by the bards why the name of God should be regarded as secret, namely, because no

individual can possibly articulate perfect music, will explain the conduct of the Jewish priesthood in regard to the *unutterable* word JEHOVAH, and the scriptural passage by which it is positively regulated,—“Let this My name be secret, keep this in remembrance for all generations.”⁴ Well may it be said, whenever this name is pronounced, that the power of the unseen world is shaken, since creation sprang into being at the sound. And, doubtless, it will be the proclamation of His name, “the voice of the Son of Man,” that shall reanimate the dead at the last day.

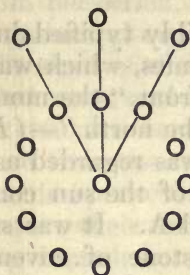
But, though the pronunciation of the Divine name could not be imitated, an idea could be given of its form, which was accordingly done by Menw, when he inscribed /N, or the A-wen, the sacred A, on a wooden stave. This, however, was not unattended with danger, as it turned out, according to Bardism, that men, at a very early period, began to worship the form of the name, instead of the Being whom it represented, which is, perhaps, also the meaning of the passage in Genesis, “then began men to call upon the name of the Lord.”—(iv. 26.) The idolatrous practices of nations in general may be traced to a misapprehension of the name of the Deity. In order to reconcile the bardic account with that of Moses, we must suppose the three rays, which pourtrayed the name of God, to be identical with the “light” which was created on the first day. And, as every living being is said to have sprang into existence cotemporaneously with the sound and the light, both must have continued over the six days, or periods, of creation. Indeed, the bardic process, according to which man and the superior animals must have originated in the lowest worm, and emerged in regular gradation to their own state, would require that it should be so. Though, indeed, the sun was created before all animated beings, there is nothing improbable in there being a triple stream of light, independently of

⁴ Exod. iii. 15. So interpreted by the Rabbins, but according to our translation,—“This is My name for ever, and this My memorial unto all generations.”

the great luminary, and, perhaps, issuing convergently from the equinoctial and solstitial points, particularly as we know that, at the last day, "the sign of the Son of Man" shall appear in the sky seven times more resplendent than the sun itself. It seems, nevertheless, that the teachers of religion subsequently looked upon the equinoctial and solstitial rays of the sun meeting in the presiding priest, in the centre of the sacred circle, as anti-typical of the name. The sun was regarded as the symbol of the Deity, and, from the influence which its rays had upon nature at different seasons of the year, were inferred the several properties of God. Thus, at midsummer more especially, through the influence of the sun, is nature resuscitated, and the face of the earth exhibits the greatest degree of life; wherefore the ray of the summer solstice was considered to represent God as a creator. Midwinter is the period in which, owing to the withdrawal of the sun's genial influence, nature dies or becomes torpid; on that account the ray of the winter solstice represented God as a destroyer, or rather as One who withholds His blessing. The middle ray is twofold, being that of virile spring, and of fructifying autumn, whereby seeds, unaffected by the destroying effects of winter, are preserved for future reproduction; and, therefore, the equinoctial ray was looked upon as typical of God in the character of preserver. The whole form of the Divine name would thus pourtray to us God as Creator, Preserver, and Destroyer, or Subduer, which attributes were, in course of time, deified by the Hindoos into Brahma, Vishnu, and Shiva; and by other nations into different divinities, of corresponding properties. Indeed, possessing this key, which the Bardism of Britain alone presents, it would not be difficult to unravel all the mythologies of the world. All may be finally resolved to one common source—the display of the Divine name at the creation of the world. We have hence a valuable testimony, in addition to that of the Holy Bible, as to the common origin of mankind, religion, and science.

It was usual with the bards to form a circle of stones,

which, in point of number, represented some astronomical cycle, but more especially the twelve signs of the zodiac. On the eastern side, at the distance of 3 fathoms, or of 3×3 fathoms, from the circle, were placed three other stones, in such a position that lines drawn from the central stone through them would point respectively to the solstitial and equinoctial quarters of the heaven, and thus represent the Divine name:—



Now, in connection with the circle, there was a vast deal of mystical signification, calculated to direct the mind to future times and another world. There seems to have been a general belief among the bardic sages that there was a correspondency between things terrestrial and things heavenly—that this world is typical of that which is to come. This notion also prevailed among the Jews, and was sanctioned by the Son of Man, “Who was in heaven.” The Messiah’s advent was looked for as the rising of “the Sun of Righteousness with healing in His wings.” “That,” says St. John, “was the TRUE LIGHT, which lighteth every man that cometh into the world.”—(i. 9.) “I,” says our Saviour Himself, “am the TRUE VINE.”—(xv. 1.) TRUE meaning the substance, of which mere earthly things are but shadows. “The holy places made with hands are the figures of the true.”—(*Heb.* ix. 24.)

This correspondency, there is reason to suppose, was primarily suggested by the way in which the equinoctial and solstitial rays of the sun answered to the form of the creative name of God.

The bardic sages having noticed the round form of the sun, or its circular course, or, it may be, the course of the planets round the sun, assumed the progressive state of life to be also circular: hence they had *cylch abred*, or the circle of incipency, peculiar to animated beings on earth; *cylch y gwynfyd*, or the circle of bliss, where the good are eternally happy; and *cylch y ceugant*, or the circle of infinitude, which none but God can traverse.

All these were visibly typified in their own circle of stones and its ceremonies, which was further, as it were, reflected in the sky from "the mount of the congregation, in the sides of the north."—(*Is. xiv. 13.*)

The central stone was regarded as "the eye of light," inasmuch as the rays of the sun converged towards it so as to form the sacred A. It was sometimes also called "Maen *Llog*," the stone of covenant (*Logan* stone); and this, we beg to remark, may prove suggestive of the origin of the term *Logos*, which has baffled the efforts of ecclesiastical historians and theologians to ascertain. It formed the concentration of the triple ray—descriptive of the fashion of the dread name—the word which was with God, and was God, and by which the world was made. The presiding bard, moreover, from the stone in question, and thus in *His name*, spoke the word of the Lord, and in this respect was a type of the "Word made flesh." It was the bardic belief that evil was continually on the decline, yielding to the power of good, which would ultimately prevail, and reign supreme. Accordingly, the people looked forward to a time when the bard would become perfect, when the Logos, or the word of God, would dwell in him bodily. He, the moral sun, would rise gloriously, lighting every man that cometh into the world.

There were other signs in nature, and transferred to the material circle, which would assist further in the identification of the perfect Teacher. The presiding bard, as being stationed at the concentration of the three rays, which pourtrayed the holy name, was metaphori-

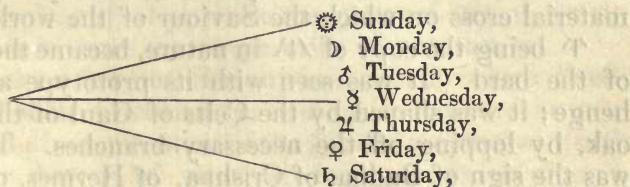
cally regarded as the Son of God, and therefore typified a true son of God. But, looking due east, as he did, along the middle ray, which was twofold, issuing from the signs of the Ram, and the skirts of the *Virgin*, representatives of the male and female principles of the divine vivifier and his virgin wife, the people would be prepared to acknowledge the virgin-born Jesus as the Divine Bard whom they expected. As Bardism taught its professors to "go on unto perfection," they never rested in what was merely metaphorical or typical.

It was no doubt the signs of their worship that led the Magi to leave their country, and so confidently to seek "in the east" Him "that was born King of the Jews."

Creation had dawned from the east; it was natural that they should expect redemption from the same quarter, even as Christians expect their Judge at the last day to come "as the lightning cometh out of the east." Balaam had many years before proclaimed, "there shall come a star out of Jacob," the tribe that pitched its tent "on the east side, toward the rising of the sun."—(*Num. ii. 3.*)

The "sun of righteousness" appeared on a Sun-day, and near the winter solstice, when the sun was considered as beginning a new life, nine months from the time when the paternal ray had, as it were, overshadowed, or come opposite to, the last degree in the sign of the Virgin.

Budha, Crishna, Hermes, and Thoth, are all represented as sons of God, and born of a virgin; but they were only such metaphorically, being bards, and typically of the true Son of God, born of the Virgin Mary. It is rather curious, as confirmatory of the view which associates the bard with the middle ray, that when the seven days of the week are properly arranged within the span of the sacred A, thus,—



the middle ray points to the days of Mercury, Budha, Crisha, Thoth, and Woden (Gwyddon). It was on this day also that the material sun, of which the bard was the moral representative, was created. But a most remarkable feature in the old religions is the cross. It is to be seen in ancient Egypt, Persia, Mexico, India, China, Greece, and Canaan. All traditions mysteriously connect it with the beginning of the world. But in none, except British Bardism, could the connection be satisfactorily seen. Here it appears as the very counterpart of Λ , the middle ray being prolonged, or rather unfolded, thus \Uparrow , to signify that the bard, whose eye more especially followed this line, was the son of both the principles which it represented. God stamped His image upon nature; He displayed the form of His name, and the light of the sun assumed it, and exercised thereby similar, though infinitely minor, influence. The cross, therefore, or \Uparrow , is but a copy of the impress which the name of God, or Λ , made upon nature. It is not improbable, as before observed, that the idea of correspondency in general, between this and the other world, was suggested by the similarity which the solstitial and equinoctial rays of the sun were supposed to bear to the Λ . In no language is the relation of the cross, or \Uparrow , to the Word of God, or Λ , so visible as in the Cymric. The modification to which time and circumstances have subjected other alphabets have well nigh destroyed the resemblance altogether.

The primitive bards inscribed their letters on wood; hence they were styled Gwyddoniaid (Woodmen). Wood, therefore, became intimately associated with science and literature, and it is not surprising that "the sign" should so often be made on, or by, wood, and prefigure the material cross on which the Saviour of the world died.

\Uparrow being the copy of Λ in nature, became the symbol of the bard. It was seen with its prototype at Stonehenge; it was shaped by the Celts of Gaul of the stately oak, by lopping off the necessary branches. The cross was the sign of Budha, of Crishna, of Hermes, of Thoth,

and of Adonis, all types of the Son of Man, Whose sign is also the cross, which shall appear resplendent in the sky at the renovation of all things.

Wonderful and mysterious is the providence of God. The bards being primarily resident to the north of the equator, regarded "the sides of the north," where the sun's influence would be to them most genial, as figurative of heavenly bliss; whilst the south, whither the sun departed in winter, they considered as a type of annwn, or hell. At the vernal equinox the sun passed, as it were, with the souls of the dead from hell to heaven, upon a cross, for his passage traced the holy sign upon the equator. On the Egyptian zodiac, where it comes in contact with the equator, a cross is actually represented. How vividly does this pourtray to the eye of faith the "Sun of Righteousness" conveying upon the cross the captives of Satan, the dead in trespasses and sins, to the glorious liberty of the children of God! And, as Christ rode upon an ass, bearing upon its shoulders the sign of the cross, to suffer upon the tree of the cross, at the time when the natural sun was crossing the equator, the primitive Christians, carrying on the type, expected his advent to judge the world at the same time of the year, when "the sign of the Son of Man," the bright cross, shall appear before Him. St. Jerome mentions a tradition as prevalent among the Jews in his days, to the effect that Christ would come at midnight, as erst when He visited Egypt, during the celebration of Easter. From this belief arose the usage in the Early Church of not dismissing the people on Easter Eve before midnight, lest the Bridegroom should come and find them not ready and watching. Thus Bardism may tend to illustrate the parable of the ten virgins,—even the very allusion to the marriage,—for it is at the vernal equinox the paternal ray of spring marries, as it were, the virgin bride of autumn.

These are a few out of many instances in which Bardism symbolizes Christianity, and are sufficient, it is presumed, to direct attention to the system, as pregnant with a greater degree of meaning and importance than is

generally supposed. The bards of old might not have a clear perception of the signification of the types they saw and practised; but when they were duly fulfilled in Christ, they would at once understand all, and be prepared to receive Him as the TRUTH. It was just so with the prophecies and rites of the Jews; few understood them properly until the Messiah came. In fact, it was then that was revealed "the mystery, which was kept secret since the world began."—(*Rom. xvi. 25.*)

These observations have been penned, and are here offered, more especially with the view of vindicating the honour of the gorsedd of the bards from the charge of heterodoxy made against it by certain persons who would fain detect traces of rationalism in the creed of some of its principal members. The truth of such a charge cannot be established, unless astronomy, geology, and natural science in general, are found to militate against the Bible;—in other words, unless the works of God are opposed to His Word. But more than this, whilst students of natural history often proceed in their researches independently of the Scriptures, the bards cannot draw their conclusions without reference to revelation. The creation itself was an act of revelation; it was one of the three occasions on which "God issued out of His infinitude." Were they to depend solely on nature, they would, in fact, abandon the *Yf*, the very foundation of their system, and confine themselves to *Yf*, its natural counterpart. They would side with the Titans in their war against the gods. The fact that a few individuals entertain erroneous opinions on subjects of vital importance to the Christian, must not then be considered as fatal to the claims of Bardism. Even among those who profess to draw their faith exclusively from Holy Scriptures, it alas! too often happens that neological and Socinian ideas are greatly entertained. Nevertheless, in both cases, "the foundation of God standeth sure," and men are "without excuse."

AB ITHEL.

LEGENDARY BALLADS.

THE HAWARDEN CASTLE GHOST.

By LADY MARSHALL.

From a MS. to which the Author was kindly allowed access.

IN telling tales the hardest part,
I think, is how to make a start.
A story's something like a ship,
When once it's fairly off the slip,
It floats, and swims, and sails away
Its onward course, without delay.

I wish, indeed, the small romance
I'm telling now had any chance
Of being launched with such *éclat*,
As greets the frigate's *premier pas*—
Uplifted hands, and loud "huzzah"—
"Good luck—good speed—how grand
—how fine!"

Besides the flow of sparkling wine.

But not to hold the vain conceit,
That such applause my launch can greet,
Suppose preliminaries o'er,
My barking leaves its cradle-shore, (1)
With nervous twitter—red and pale
In turns, I set about my tale.

A not unpop'lar theme I boast—
A well authenticated Ghost!
Now, as we know, the great ghost
question

Is one of difficult digestion—
Attractive—very—to the taste,
But doubtful to the reason—placed
With many another clever "notion"—
Blue dahlias and perpetual motion.
Just here it happens not to suit
To probe this matter to its root;
Yet if a noble prize is due
To him who makes a dahlia blue,
The man who's had a full-length view
Of one who's seen a ghost is "new
And strange," though aged ninety-two.
Our ghost, however, differs much
From those as yet best known for such;
From Hamlet's—Banquo's—ghosts of
rank,

With wounds to show and chains to clank;
Our ghost has no prestige like that—
He's not a ghost aristocrat;

With no pretensions proud and grand,
On his own merits let him stand—
Uncrowned, untitled, and uncross'd—
Essentially a "people's" ghost!
He stalked along no rampired fort,
No crumbling abbey—haunted court;
Although an ancient keep was close,
With dungeons in the sand—dry—
The adjoining modern house he chose,
And steamed across the laundry,
When quitting for awhile his home,
Below, among the rabbits;
He seemed a sort of household gnome—
A ghost of simple habits.

With condescending shades like these,
We in a manner feel at ease;
Throw off the buckram and the wire,
That ghosts in general inspire,
And 'gin to quietly inquire,
With less of awe and hesitation,
Their name and "local habitation."
Nor should a ghost who means to rise,

Consider it a hard case,
That those who're taken by surprise,
Expect he'll bring his card-case!
For whether he on business come,
Or mere excursion visitive,
He's sure to find the folks at home
A little bit inquisitive.
But in the matter of location,
I'm pretty well for information.
The aforesaid venerable sage,
Referred to in a former page,
The scene of these events recording
T' have been the Castle of Hawarden.
Who that hath ever made researches
Among the annals of our Marches—
Cymric or Saesneg—but, in turn,
Must feel his heart within him burn,
In reading of the varied glory
That both have earned in Marcher story.
For though, when adversaries fight,
But one side can be wholly right;
And shares, though not of equal wrong,
To both most commonly belong;

Yet, looking from the 'vantage height
Of happier days and distant date,
E'en for the errors of the brave,
A softened sentiment we have.
And while our sobered thoughts condemn
The policy that urged on them,
Who deemed that England could invade
A larger state, nor be betrayed
To stumble on the awkward chance,
To conquered be in conquering France;
Yet when are British eyes and ears
Unwaked to joy—unwet by tears,
At thought of Agincourt—Poitiers?
Our "household words," as Shakspeare
writes.

And thus it is that memory lights
Her torch to Ha'rden's ancient fame;
And equal is her modern claim
To praise—indeed, transcends it far,
As peace transcends in value war.
Seat of all domestic graces—

Throne of virtue—home of worth,
Here it is our veteran places,

This inroad on the upper earth.
In names it happens I'm compelled
To own I'm not so strong;
It may be that some scruple held
My old informant's tongue.

Like him who pointed to the stag,
His conscience thus he salves,
Between his teeth he puts the gag,
And writes the name by halves.
He merely calls our ghost John ———,

The manes of a steward,
One of that type whose master's cash-
Box drifts apace to leeward.

Yet was his practise so adroit,
That though his fellow-servants saw it,
Our ancient chronicler averred,
Not one presumed to say a word:
A delicacy which I'm bound

To own that I have always found
Doth largely in that clique abound.

If one of them another sees
Take soundings of their lord's valise,
Of course it would be else than kind
To let the accident get wind.

And thus the menial troop looked on
The doubtful deeds of awful "John;"
And thus their master, worthy knight,
Thought all was going smooth and right;
And thus his days he trundled thro',
As easy as a long-worn shoe;
A figure apt, for John had got
The measure of the knightly foot.
But poor or wealthy, false or true,
All men must die, and die they do;
And John in course that debt defrayed,
That even he could not evade.

The manuscript that forms my "brief,"
Says nought of mourning or of grief:
The sage whose recollections give
The staple of the narrative,
Was of the second generation
To those who saw this agitation,
His parents being at the time
A pair of rustics in their prime;
His sire employed among the shrubs,
His mother with the lathery tubs.
And here he mentions, by-the-bye,
What struck them all as very sly,
That during all this strong suspicion,
John never mended in condition;
Like sorry steeds, who show their oats,
Nor in their paces, nor their coats.
He built no houses,—bought no acres—
His dress was quiet as a quaker's.
His fellow-servants might expect,
Poor simple souls, to see him decked
In silks and velvets—gold and lace—
Gauds which, in those their days, found
grace

Among the lords of human race.
We scarcely, at this distant date,
Are very well prepared to state
What safe investments then might offer,
To ease John's plethorising coffer,
And solve the doubts that tinged, we find,
The kitchen and the pantry mind.

With all of this we've nought to do—
As we're told the facts, we tell 'em you.
Behold, then, here, our *mise en scène*—
A steward greedy of his gain,
Now dead, indeed, and safely buried,
At least—but no, we won't be hurried,
We'll copy e'en with servile stress,
The letter of that same MS.

Our steward then is underground,
Above him is a swelling mound,
With iron paling closed around:
But while our sexton yet is sodding
That mound, we find that heads are
nodding;

Our butler and his Jeames are thinking,
Our ladies' maids and housemaids wink-
ing;

And now a whizzing fills our ears,
As when the tempests brew,
The lamp we're writing at appears
To burn a little blue.

I scarcely better can express,
What follows now in that MS.,
Although, I own, it's tame,—but then
It's such a subject for the pen.
Upon the stage they sound their gongs,
Snuff out their lights and sing their songs,
With many another solemn omen,
To let us know when ghosts are coming;

But with a simple sheet of paper,
A goose-quill, and the aforesaid taper,
No other tints but black and white,
It really is an uphill fight.

NONAGENUS makes short work
here-and-says,

"About this time there were *appear-
ances*;"

But for the seeming vagueness soon
Makes up, and sings a different tune;
He tells us now the time and spot—
The linen's dirty—water hot—
The water nymphs, lavandrian beauties,
Are laughing o'er their steamy duties,
When through the vapours thick and
warm,

There passed, he says, a misty form,
That did from door to door betake
Itself—there could be no mistake,
No kind of atmospheric state,

Nor woman's vivid fancy,
Could in the least invalidate
This case of necromancy.

The maids assumed a pallid hue,
And one fell fainting, for they knew,
No matter how,—th' assembled wash—
It was the steward, late John ———.
And here in opposition to the creed,
That familiarity contempt doth breed,
We find this ghost at ev'ry fresh attempt

Around his old acquaintances to draw,
Instead of rousing up the least contempt,
Inspired contrariwise a deepening awe;
And they, for want of public ghost-
inspector,

Resolved to lay the case before the Rector.
Before the Rector then they went,
But strange to say that reverend gent,
With mere denial not content,
Infringed on parliament'ry rules
Of speech, and called them all *tom-
fools!*

Thus orthodox assistance missed,
Recourse was had to Romanist,
With more,—indeed with full success—
The priest gave ear to their distress,
And forcibly to mark his sense
Of that provoking *nonchalance*,
Which reverend heretics for most
Part show when meddling with a ghost,
He made a public proclamation,
To all of each denomination,
To meet in solemn congregation
Upon a gentle elevation,
From whence the venerable pile,
That frowned of yore, now seems to smile;
And there, with bell, and book, and
candle,
The ghost affair began to handle.

Some time, however, did elapse
Before the Father's "spirit raps,"
(As now they're called) were answered;
p'rhaps

A ghost of Protestant belief
Might think t'ignore a Romish chief;
But to the summons by-and-bye
A well known voice replied, "Tis I;"
And then the searching question, "Why,
You buried man, then, don't you lie
Down quiet, like your neighbours?—fie!"

A spectre could on no pretence
Resist such fervid eloquence—
The flood-gates of his penitence
O'er all their barriers pressed;
And dirty holes, where never eye
Of fellow-servant dared to pry,
Were by the sluice left high and dry,
When, with a heavy, hollow sigh,
He made an empty breast.

We go not thro' the tale oft told
Of "good old masters" bought and
sold—

Of debtors who might owe them more
Than hundreds, bade to "write four-
score;"

The burden of the sordid song
Was this, that after so much wrong
Inflicted on his master's race,
Their's was for him no resting-place,
(We mean the ghost),—that is to say,
The village church-yard where they lay.
The Reverend Father asked him next
On what ostensible pretext

He haunted that particular spot;
To which the shadow answered not.
Perhaps his reverence had an eye
To where the spectral boards might lie;
But, to my thinking, this remark,
Or question, ranged beside the mark;

For that, according to the story,
He haunted neither hill, nor park,

Nor ruins, but the lavatory.
His silence thus seems natural; yet
It put the Father in a pet,
And, with a peremptory voice,
That left the ghost without a choice,
He told him that he *must* be laid;
On which the shadow begged and prayed,
If so it was, to have the grace
Allowed of choosing *form* and *place*.

This phraseology sounds mystic,
No doubt, to tyros exorcistic;
His place, of course, he'd wish to change
As he explained, but sure 'twas strange
In any figure to appear;
We can't, however, interfere,
And those who cavil or demur,
We to our manuscript refer.

It could not be a wrong request,
 For even the Father acquiesced;
 And, yet when "John" proposed to go,
 And animate a soaring crow,
 The stern exorcist cried, "No, no;
 You'll p'rhaps be killed and eat, and so
 Take some new shape, and be far more
 Mischievous than you were before."
 "Then please you let me be a leaf,"
 The culprit said. "No, no, you thief,"
 Exclaimed the priest; "some cow may
 bolt

You down, and then the same result."

The ghost was not allowed to follow

The Father's chain of reasoning
 through;

He, like the cow, had time to swallow,
 But not like her the cud to chew.

No more have we—no more have you.

A man so privileged as he—

It is not etiquette to force

His words or actions to agree,

As common fellows' must of course.

And so in this *congé-d'èlire*,

It happened as it does in those

For bishops, where it doth appear,

You're *recommended* which to choose.

So animal and vegetable

Kingdoms being both denied,

Our puzzled ghost was only able

Upon a mineral to decide.

A stone, chance scattered on the
 hillock side,

Perhaps a chip of some proud corner-
 stone

That towered in Hawarden's warlike
 coronet;

Perhaps a fragment of the very one
 In which the Dragon-banner staff was
 set (2)

In that last brilliant flash of Wallia's fires,
 Such as a nation strikes ere she expires.
 This granite lump was taken for the most
 Approved recipient of the steward's
 ghost:

Oh, see what time may bring, all ye
 that boast!

They now began to celebrate

The stone's funereal obsequies,

With such exorcist form and state,
 As it should have no chance to rise.

Holy bells began to tinkle—

Drops to sprinkle—

Tapers twinkle;

Round and round their solemn game,

In and out they went and came,

Like those old men, to deathless fame,

Handed down by Rip van Winkle.

The granite being thus interred,

Our old recorder gives his word

That never, from that happy hour,

Has ghost been seen at Hawarden more;

And this I firmly, by my fay,

Believe—what further need I say?

NOTES.

(1) The framework on which a ship is built is called a *cradle*; the large pieces of timber that support that frame, *shores*.

(2) Hawarden Castle was taken by surprise on the night of Sunday, the 22nd of March, 1280, by David, brother of Llywelyn, the last of the independent Princes of Wales; when Sir Roger de Clifford, Constable of Chester, was mortally wounded, and sent a prisoner to Snowdon, and Sir Fulke of Trigladd, and other Norman knights, were slain.

SUNDAY IN WALES.

WHEN do Cambria's mountains rise
 Loveliest to her bright blue skies?
 When do Cambria's valleys shine
 Most delightful, most divine?

Is it when the moonlight sleeps
On her towers and ivied keeps,
Or the stars with softer beams
Mirror in her thousand streams ?

Not then ! not then ! for keep and tower
But tell us of a gloomier hour ;
And moon and stars will veil their light
Beneath the clouds of some dark night.

Is it when the early dawn
Gems with dew-drops every lawn,
And her shady vales along
Warblers chaunt their matin song ?

Not then ! not then ! for oh ! too soon,
The feathered choir will cease at noon ;
And the hot sun, sworn foe to shade,
Will drink the dew-drops from the glade.

Is it when on summer even
Nature's hymn ascends to heaven,
And bright things still brighter seem
In the sun's last rosy beam ?

Not then ! not then ! the twilight dim
Will hush to rest the evening hymn ;
Nor flowers will shine, nor birds will sing,
Beneath the shade of night's dusk wing.

When the bell, on Sabbath days,
Calleth men to prayer and praise,
When around its echoes peal,
When thy sons and daughters kneel ;

Then, Cambria ! then thy valleys glow
With radiance seldom seen below,
And thy every mountain's height
Seems more than lovely, more than bright.

For prayers and praises may not die,
But bloom again beyond the sky,
And through all future time shall swell
The echoes of thy Sunday bell.

G. W. P. SCOTT.

CORRESPONDENCE.

THE POEMS OF WILLIAM LLEYN.

To the Editor of the Cambrian Journal.

SIR,—I am very happy to find a commencement made in your Journal of an index to the poems of Welsh poets, by a list of those of Gutto'r Glyn, and am desirous to second so good an intention. I have therefore copied the first lines of the poems of William Llyn, from an old volume in my hands, which I am inclined to think must have been the poet's autograph.—I remain, &c.,

THOMAS PHILLIPPS.

Middle Hill, 13th October, 1856.

- 1 Yr oen Gwar iawn i garu.—*Signed*, William Llyn ai kant, 1558.
- 2 . . .¹ reuu owydd purion our.—*Signed*, William Llyn ai Kant oed Krist 1559.
- 3 Y llwyn ai wisg oll ynn aur.—*Signed*, &c., 1561.
- 4 . . .¹ ri dor am tra deall.—*Signed*, &c., 1559.
- 5 Y Karw llu kowir llawlen.—1561.
- 6 Beirdd yssydd ebrwydd issau.—1562.
- 7 Anodd iawn yw i ddinionn.—1562.
- 8 Wrth henwi kyfraith avel.—1562.
- 9 Di annerch ydiw avel.—1562.
- 10 Ty Owain maint win a medd.—*Not signed*.
- 11 Ym rwymw rwyf amroin ymryd.—*Not signed*.
- 12 Kerais oisawl Kroes oiswelt.—*Not signed*.
- 13 Lyma ver la am arian.—1564.
- 14 Ydewr iawn dydd da i'r wyneb.—1563.
- 15 Gossawc Brycheiniawc barch anian Arthur.—1573.
- 16 O Duw byw dad y bowyd.—*No date*; *signed*, Willm. Llyn.
- 17 Marwolaeth a wnaeth yn wann yw'r bach.—*No date*.
- 18 Ba lu trwm eb lid tramawr.—*No date*.
- 19 Y milwr hir mal aur hawc.—*No date*.
- 20 Awel goch i lys a cherdd.—*No date*.
- 21 Y beirddion lle bu urddas.—*No date*.
- 22 Distor pam nad ystyriwnn.—*No date*.
- 23 Torrwyd llwyn troed Liawenydd.—*No date*.
- 24 O henw gwaed a hen godiad.—*Do*.
- 25 Gwae galonn dynionn dwy wyned.—*No date, nor signed*.
- 26 Poen yw adfyd penydfawr.—“Wiliam Llyn ai kant.”
- 27 Y Gwr sad mewn gras ydwyd.—*Signed*.
- 28 Trossoch llew y gloch llu gwlad.—*Do*.
- 29 Duw duc wr odidoc oedd.—*Do*.
- 30 Beth orau lwk byth ar lu.—*Do*.

¹Part of the leaf destroyed by mice.

- 31 Gwae filoedd yn gofalu.—*Do.*
 32 Y Siryf Grymus Eurwydych.—*Do.*
 33 Saer adail mesur ydwyf.—*Do.*
 34 O Duw ddoeth ba wlad i dda.—*Do.*
 35 Llaw achledd dewredd duriawc.—1564.
 36 Tanad llys yrrad anrwydded.
 37 Traes mawr Duw.—1563.
 38 Beth a dal byth adeilad.—1564.
 39 Y tair orr tyrau med.—*No date.*
 40 Y firyf a versiwen.—*Do.*
 41 Y dewrion benadiriaeth.—*Do.*
 42 Gwae lu yssydd gwelant honn.—1564.
 43 Dydd hwyr yw diwedd hiraeth.—*Signed.*
 44 Y ddeu assallt ddewissawc.—*Not signed.*
 45 Yn dad afaw di cayd fawl.—*Do.*
 46 Duw iawn y yw deall enyd.—*Signed.*
 47 Taer yngod wyr yrangaw.—*Do.*
 48 Duw byw beth ydiw bowyd.—*Signed, 1563.*
 49 Trwm ar ia yw tramwy yrod.—1563.
 50 Y rhydd tragwydd tir a gai.—*Signed.*
 51 Bon gwreiddiau nannau uwch naint.—Wiliam Llyn, 1563.
 52 Darfu pob gallu arr golled.—*Signed.*
 53 Y kiw de ymysg koed y mel.—*Do.*
 54 Y ddar o wynedd Gorwenn.—Wiliam Llyn ai kant, 1563.
 55 Y karw gwyd orr kaeriau gwinn.—*Signed, 1564.*
 56 Y gwalch hynod gloch henaur.—1563.
 57 Y gwr llen ac o geir el wyd.—*Not signed.*
 58 I wr deau bu oerdyb wedd.—William Llyn, 1564.
 59 Y gwr o stad a gras Duw
 A gerddodd lwybr y gwirdduw.²
 The end of this poem is lost.

Here end the poems of Wm. Llyn. Then follows a fragment, of another book apparently, containing,—

- 1 Heddlw oedliw hen adladd. Hew ap Risiart ap D^d ai Kant o Sir Karnarfon.
- 2 Mynyd yr hawl maen ddu yr hawg.—*Signed, Lewis Mon.*
- 3 Gwae wlad oer gwilio de (torn, imperfect at end.)
- 4 *Title*,—Moliant hari Wythfed.
 Begins,—Y Tarw or mownt Eryr Mon. Lewis Morganwc ai kant.
- 5 *Title*,—Cowydd
 Begins,—Aroes Duw yn fawr twrs dan wyst.—*Signed, Gwilym ap Jevan hen.*

[See a letter on "The Welsh Classics," in the *Cambrian Journal*, i. p. 186.—ED. CAMB. JOUR.]

² These two lines are written in red letters. At p. 246 are these words,—“Maer llyfr yma yn Kynwys Kerth Wm. Llyn.”

BRITAIN THE SWETA DWIPA OR "WHITE ISLAND" OF THE HINDOOS.

To the Editor of the Cambrian Journal.

SIR,—Mr. T. Stephens, a gentleman favourably known by his *Literature of the Kymry*,—a work of great merit,—has ventured to quit his own chair, in order to attack the memory of a scholar held in esteem by many, and, founding his opinion on that very profound work, the *Penny Cyclopædia*, article "Wilford," has thought by a stroke of the pen to make short work of the venerable Oriental scholar. In his letter, headed "Sweta-'Saila.—Yr Ynys Wen," Mr. T. S. states, (on the authority of Ward,) that *Sweta* means not white, but yellow; that it is not the name of any Island at all, but of one of the Hindoo goddesses!

Here is a cruel disappointment to those Welshmen who fondly believed that Wilford had discovered in the sacred books of the Hindoos a connection between the learning of the Brahmins and that of the Druids. But let "Giraldus Cambrensis" take comfort. The mistake has been made by Stephens following Ward. Wilford was quite right, as anyone might know who had the slightest acquaintance with the Persian and Hindustani, in which languages the word *safêd*, *sufêt*, "white," is clearly derived from the Sanscrit *sweta*.

In Professor Wilson's *Sanscrit Dictionary* we find (p. 868, second Calcutta edition, 1832),—

"*Swêta Dwîpa*, 'the White Island,' or a minor division of the universe so called, and supposed by Wilford to be Britain: also called *Chandra Dwîpa*: etymon, *sweta*, 'white,' and *dwîpa*, 'an island.'"

Again,—

"*Swêta*, 'white,'—white, (the colour.)
4. One of the minor dwîpas or divisions of the world; in fable the White Island, identified geographically by Wilford with Britain."

As to what Mr. Stephens calls "the inflictions of the Wilford-Maurice school, that he (Wilford) is never mentioned now except in terms of supreme contempt," this information is both new and surprising. Of the two scholars thus joined together in literary partnership, Maurice was the author of the *Indian Antiquities*, a well known and popular work, certainly one of the best of its class in our language. The genius, the varied learning and accomplishments of Wilford, were acknowledged long ago by that great scholar and light of Oriental literature, Sir William Jones, in his Annual Discourses to the Asiatic Society.

WILFORD AND BUNSEN.

"Audi alteram partem,"—Let us hear both sides.

Mr. Stephens winds up with the following quotation:—

"P.S.—The Chevalier Bunsen, in his *Egypt*, speaking of Eratosthenes, says, 'he was no Wilford to be imposed upon by Egyptian pundits!'"

True! The Greek assuredly was not a German; he was neither a Wilford to be deceived by Indian Brahmins, nor a *Bunsen* to be imposed upon by *Egyptian* pundits, especially by his *illustrious* guide Manetho, whom he has followed with so much blind devotion. Bunsen's sarcasm against Wilford implies a want of judgment,—the faculty which enables a man to distinguish between truth and error.

Wilford, in his *Chronology of the Hindoos*, exercised a sound judgment in *rejecting* their claim to a fabulous antiquity, and reducing it to just and reasonable limits, by showing that their highest authentic æra, the Kali Yug, nearly agrees with the epoch of Noah's Deluge, namely, about 3200 years B.C., as fixed by the Scripture chronology of the Septuagint.

Bunsen, on the other hand, in his *Egypt*, has raised the antiquity of the Egyptians to so great a height that, in comparison, that of every other people sinks to insignificance. He fixes the rise of Memphis, under Menes, at 3643 B.C., and has peopled Egypt with a dynasty of kings *more than four hundred years before the Flood!!*

When a scholar, who, like Bunsen, has committed such enormous errors, accuses another of *want of judgment*, truly we perceive "they who live in glass houses should not throw stones."

Wilford was grossly deceived in the early part of his researches by the Brahmins whom he employed to search and transcribe their sacred books. Having discovered the fraud practised upon him, in the *forgery of names*, he did what an honest man ought to do,—collected the suspicious documents, and placed them in the hands of his brother members of the Asiatic Society. In the Eighth Volume of the *Asiatic Transactions* he has told us the whole story, and we rise from the perusal of that remarkable narrative with feelings of respect and admiration for the candour and integrity of the writer.

To Wilford we may fairly concede the merit of having opened up to the knowledge of European scholars the hidden treasures contained in the sacred books of the Brahmins. His various contributions on the Mythology, History, Chronology, and Geography of the Hindoos, which enrich the early volumes of the *Asiatic Researches*, are full of interesting matter, at once new, curious, and important. His main facts, collected with much labour, and his opinions, put forward with rare diffidence, are not to be shaken by the mere *ipse dixit* of scholars who have never taken the same pains to master the subject.

Wilford had the rare talent of imparting an interest to everything which he touched; in his hands even the least promising subjects become pleasing and agreeable. Like a true genius, he is always modest and unassuming; he never insists dogmatically on his own opinion, and he does not weary us with a display of dull and tedious learning.

At an advanced age this amiable and industrious scholar was still at work on his favourite studies, when the angel of death summoned him away. Peace to his memory.

Those who knew Wilford in days long gone by may say with the poet:—

"Green be the turf above thee,
 Friend of my better days;
 None knew thee but to love thee,
 None named thee but to praise!"

The accomplished soldier has left behind a name revered by many, who, having derived instruction and delight from his labours, have gained for themselves a European reputation in that field of Asiatic research where Wilford first led the way.—I remain, &c.,

F. D. WATKINS.

London, 31st October, 1856.

P.S.—The ancient intercourse between the Indians and the Britons is so interesting a question that I propose, in a future Journal, to bring together the scattered notices furnished by Wilford of the Sacred Isles of the West.

In forming our judgment on this subject, we may expect considerable aid from the promised paper of Archdeacon Williams, "On the Intercommunication in Pre-Historic Times between the Celtic and Eastern Nations, on Subjects connected with the most Mystical Doctrines held in common by the Nations now far divided," so that from two distinct sources evidence will be produced to show that such ancient connection and communication was a reality, and not a fiction.

F. D. W.

THE WELSH LANGUAGE.

To the Editor of the Cambrian Journal.

SIR,—It has often surprised me that those persons who almost fall into a fainting fit at the sight of a displaced cromlech, or a scattered agger, should not only acquiesce in any attempt to extinguish an old and valuable language, but even lend their assistance towards effecting that consummation. Where, Sir, is their consistency? Of what real value is a Roman tile, or the fragment of a mediæval cross? Are such remains to be preserved merely because they may illustrate the times to which they are referred? Then, for the same reason, I would say, let the Welsh language be preserved. We have compositions in that language extending over the last thirteen centuries, copiously illustrative of the history and manners of the times. Moreover, in its etymological form, it is capable of revealing to us the primordial theology of this country, and through it the mythological systems of other nations. In truth, Sir, the conduct of these traitorous antiquaries is to me perfectly inexplicable. When you ask them of what use is this old stone, or that antique fibula, they will immediately attack the utilitarianism of your question; but talk to them in the language of your forefathers, and they will upbraid you with your barbarism in not following in the utilitarian march. Do try to bring them to a proper sense of their position. The knowledge of an additional language will not encumber them much in their

pilgrimage through life. To know German, Italian, and French, is considered an accomplishment; why they should consider it vulgar to be acquainted with the eldest dialect of the Celtic language, so expressive in diction, so philosophic in structure, exceeds the comprehension of,—Yours truly,

COMMON SENSE.

DIALECT OF SOUTH PEMBROKESHIRE.

To the Editor of the Cambrian Journal.

SIR,—The communication of Mr. Purnell is interesting, and he would confer a favour on all who feel any interest in philological inquiries if he would compile a more complete list of dialectic words used in Pembrokeshire. He is, however, mistaken in supposing that the words he has forwarded to you are purely English, if by this term is meant that they belong to any language of the great Teutonic stock. They are, for the most part, from Celtic roots, though belonging rather to the Gaelic, than the Welsh, division of the Celtic class. *Looch* is from the Gaelic *liach* (a ladle, or large spoon); Manx, *lhugh*. *Hainish* is not connected with *heinous*, which is derived from the French *haine*. It belongs to the Gaelic *aine* (eagerness, haste; and also a platter). The letter “h” is not found at the beginning of words in Gaelic. The same root is yet retained in Welsh. Dr. Owen Pughe has *ain* (a tendency to spread out); and hence is derived *ainc* (greediness, desire), as, *ainc i fryyd* (a craving for food). *Pile* is also of Celtic origin. The root is found in the common Welsh words, *pêl* and *pelu*; and in the Gaelic *peileir* (a ball), *peileid* (a slap on the cheek). The Lancashire dialectic word, *to pelt*, which means to fling stones at any one, is from the same root. *Orra* is the Gaelic *orra* (on them, or of them); *orra one*, means simply, one of them. *Main* is probably connected with the Welsh *maint*. In this latter form it is found in Norman-French, and is used adverbially in the sense of *much, many*. The word is often found in our early English writers. It belongs to the Celtic element of the French language, but (as in England) it may have been derived from Norman ancestors. The existence of pure Gaelic words in Pembrokeshire is a curious fact. It may be accounted for either by supposing that the Gaelic and Welsh branches of the Celtic stock were more nearly connected originally than they are now, or that the Cymraic tribes, which very probably came from the North of England into Wales, drove the previous inhabitants, who were apparently of the Gaelic race, to the southern parts of the country.

The remaining words are Teutonic, of the Low German type, and show that Pembrokeshire was partly peopled of old by colonists of Dutch or Flemish origin. In our historical records they are assigned, I think, to the Flemish race. *Skadly* is connected with the old Friesic *skad, skada*; Danish, *skade*; German, *schaden* (to damage,

to injure). In the old High German, the verb signified to "cheat," to "rob," and this sense appears to have been preserved in the dialect of Pembrokeshire.—See Dieffenbach's *Wörterbuch, der Gothischen Sprache, sub voce* "skathjan."

JOHN DAVIES.

THE PHILLIPPS' PEDIGREE.

To the Editor of the Cambrian Journal.

SIR,—It would greatly facilitate the search after the ancestors of William Phillipps, of Wanborough, and of Clive Pipard, in Wiltshire, 1580, if "Philo-Cambria" can mention what arms he bore. It seems to me very probable that the family in question was a branch of that which included Sir Thomas Phillipps, Knight, of Kil Sant, and which was derived from Cadivor Vawr, Lord of Blaencuch.—I remain, &c.,

CHEVRON.

P.S.—Did William Phillipps bear, Argent a lion rampant gardant sable?

MISCELLANEOUS NOTICES.

WELSH RELICS.

The following articles, having reference to Wales, were exhibited by members of the Historic Society of Lancashire and Cheshire, subsequently to its annual meeting in October, 1855:—

Nov. 8, 1855.—*Literary Section*.—Dr. Hume exhibited an ancient sheep-bell, which had been dug up near Llanbadrig, in Anglesey. It is identical in form with the hawk's bell of heraldry, and is supposed to belong to the fifteenth century.

Dr. Hume also drew attention to a pentagonal crystal of stone, about two inches long, and half an inch in diameter. A stone at the iron-works of Ystalyfera, near Swansea, had been nearly in a state of fusion for a considerable time; and, on the fire which it sustained being blown out, it split into crystals, of which this was one.

Dec. 6, 1855.—*Archæological Section*.—Mr. Mayer read the following transcript of a letter, the original of which is in the possession of J. Y. Akerman, Esq., Sec. S.A. It was written by Cornet Pease to his brother-in-law, Captain Adam Baynes, of the Parliamentary army. The brother Richard mentioned in the postscript was a Captain Richard Pease, also a Roundhead officer. The letter alludes to the unfortunate termination of Sir George Booth's rising in favour of Charles II. :—

D^r S^r

I suppose ere this you have an acct of the the (*sic*) great victory obtained with little bloodshed upon Friday last. This day Chester was surrendered to my Lord Lambert without any termes but his own, some of the enimy's horse went hence last night and this morning to the number of 300 to chirt castle in Wales under the comand of S^r Thomas Middleton, the owner of it, to which place our Troope and 3 more of my Ld^s Regim^t & some foote are march^g this afternoone, to-morrow god willing I purpose to be with them, they by this night at Rixam. L^d Kilmurrey, S^r Will. Neale and many other persons of quality are taken, I desire you will please to prsent my choyce respects to all your sweet babyes and my dear sister & all friends & accept the same yourselfe

Frm

S^r

Your most affectio : & obliged
Brother

J. PEASE.

Chester, Aug. 25. 1659.

S^r

D^r Devevier is here and presents his respects to you and yo^{rs} pray remember me to Bro. Richard and his wife if they be in towne.

Jan. 3, 1856.—*Same Section*.—Dr. Hume exhibited three ancient parchments, relating to families and property in Cheshire and Flintshire. They formed part of a collection of similar documents, fifty-nine in number, in his possession.

Jan. 17, 1856.—*Scientific Section*.—Dr. Hume exhibited a sort of soap-stone from North Wales, which the women of the locality are in the habit of eating in considerable quantities.

Feb. 7, 1856.—*Archæological Section*.—Mr. H. A. Bright exhibited a small green stone, or perforated bead, with a white spiral snake curling round it. The Welsh call these stones "glain neidr," or snake stones. They were worn by the different orders of bards, each having its appropriate colour; the blue belonging to the Presiding Bards, the white to the Druids, and the green to the Ovates. Those with the three colours blended were devoted to the use of the disciples.

April 17, 1856.—*Scientific Section*.—Thomas Wyndham Jones, Esq., of Nantwich, exhibited the following ancient documents:—1. A Warrant of Privy Seal, 23 Henry III., for letters patent to make Thomas Griffiths, Welshman, a denizen. 2. Grant from Edward, Prince of Wales, to Rhys ap Griffith, of £40 a year, and also of 40 marks a year, 48 Henry III., as Governor of Droslyn Castle.

HAS WALES EVER BEEN CONQUERED?

We copy the following from *North Wales, or Venedotia; its Scenes, People, Legends, Classical, Historical, and Local Traditions*, by the Rev. R. W. Morgan, and beg to call the attention of our

readers to that delightful work, the First Part of which has been issued, and we shall expect the six remaining parts with much pleasure:—

“The question whether the Principality has ever been conquered since it formed a portion of the Roman empire, is one that has given rise to many discussions. The Cymry, of course, maintain the negative,—their argument being, in brief, as follows:—

“The test of victory is, and has been in all ages, the possession of the battle-field; the test of conquest is the possession of the land. Our British brethren in England, or, as we term it, Locria, were, it is evident, either conquered or fused into one people with the Anglo-Saxon invaders. The Anglo-Saxon and his language held England, until they gave way before the Norman and his language. The proof that the Saxon was conquered is to be found in his dispossession of the soil, and the absorption of his Teutonic tongue in the Franco-Roman of his invader, as the proof that our Locrian congeners were subdued or exterminated by the Saxon is to be found in the cessation of their tongue and proprietorship in Locria. Similarly in Ireland, in France, in Spain, in Italy, the land has more than once passed totally out of the hands of the ancient or original owners into those of the conquering caste, and upon the possession of it by the latter was founded the whole feudal system of Europe. The demonstration, then, that England was truly conquered by the Norman, *vi et armis*, rests on the patent fact that seven-tenths of English soil even now belongs to a Norman-descended proprietary, and that the names of nine out of ten of the governing class are Norman, and not Saxon; so also is it with the peerage. It is not so with Wales. The Cymry never were Locrians (Lægrians), or inhabitants of England. They were always the tribe whose hereditary dominions were west of Severn, of one race and blood it is true, but of distinct localization and dominion from their sister tribes in Albania and England. What they claimed in right of their primogeniture as the eldest tribe, was the Pendragonry, or leadership in war of Britain—the same claim as was advanced and admitted in Greece by Sparta, and in Italy by Rome. As for their own territory, they have never lost it to any invader whatever, nor in that territory has their language been ever superseded by another. The tongue and the proprietary of the soil of Cambria are as purely Cymric at this moment as they were in the days of Julius Cæsar; the evidences of the fact being plain and incontestable to every native and traveller in the Principality. For who are the owners of the soil? The immemorial British names, old as the hills,—the Wynnes, Morgans, Mostyns, Prices, Williams, Blayneys, Powells, Vaughans, Trevors, Lloyds. The estates of any extent which have passed into other appellations have done so, in almost every instance, by the very legitimate mode of alliances contracted with Cymric heiresses,—such as the Talbots, Vanes, Cawdors, Sudeleys; or by descent from such unions, as the Herberts, Nevilles, Beauforts. And as to the tongue,

it is not disputed that the people speak one unquestionably their own, identical, in all respects, with that which appears on the royal coins of Cunobeline, or Cymbeline, before the commencement of the Christian era, and with that which is found written in the poems of their forefathers composed in the great struggle which ensued on the disruption of the old empire of Rome between them and the Teutonic confederation of northern Germany. If the possession of the land and the predominancy of the language be, therefore, as we believe them to be, the only true and solid tests of conquest or non-conquest, we must conclude that Cambria being, as it ever has been, owned by none other than Cymry, nor using for its vernacular any other than its ancient tongue, has never been conquered. If this deduction be correct, it stands alone, in this respect, in the history of Europe,—perhaps of the world.

“But was not its annexation to England by Edward I. in reality a conquest? By the tests we have proposed, it was far from being so. Despite certain gifts or allotments made by Edward to his English barons, the vast bulk of the land remained undisturbed in the hands of its Cymric lords; and Edward was so well aware of the hopelessness of reducing the Cymry to the same landless condition as his predecessors had reduced the Saxon population of the island, that it was he himself who proposed the compact which took place on the death of the last male line of the Leoline dynasty. And the conditions of that compact were laid down by the Council of the Cymry and not by him. The position was one of exceeding difficulty for the Cymry themselves; the Leoline branch being extinct, Mortimer of Wigmore, in right of his grandmother Gwladys or Claudia Dhu, daughter of Llewellyn the Great, was undoubtedly the right heir to the throne of the Principality; but the fact of his being a vassal of the English crown, and a party to the death of their heroic prince, were insuperable bars to his succession. Next to him the lineal heir was Edward himself; both Mortimer and Edward, therefore, might justly, so far as hereditary right was concerned, have claimed the loyal allegiance of the Cymry. The claims of both, in the temper which then animated the Cymry, were without a dissentient voice ignored and rejected. Their indignation against the parties who were believed to have effected, in the assassination of their late prince, by treachery, what they had despaired of achieving by fair fighting in the field, carried them so far that they inserted a clause in their negotiations aimed expressly against Edward and Mortimer:—‘We will have no prince to reign over us, unless, first, he be born amongst us; secondly, unless he can speak our language; and thirdly, unless *there be no treason in him.*’ The infant prince whom they accepted succeeded to the revenues of the ancient royalty in Cambria; these were derived from nine hundred hereditary farms quartered throughout the Principality, and amply sufficed to cover all the expenses of the Cymric government; the Cymric people themselves were consequently all but entirely free from taxation, the military levies after forty days’ service being subsidized by the private funds

of the prince. One of the most curious points in connection with the history of the Principality, is the gradual absorption of these nine hundred royal farms by the Cymric nobility into their own lands. In the fiftieth year of Edward III.'s reign, the income returned by them amounted to £4,681 12s. 5d. per annum, an enormous revenue for those times. In A.D. 1590, Queen Elizabeth ascertained that the returns had dwindled down to £1,335 2s. 3½d., and meditated a commission for their recuperation by the crown. Having, however, no heir of her own body to inherit them, and being animated by the reverse of friendly feelings towards her Stuart relatives in the north, she easily permitted herself to be dissuaded by Cecil from her intention. The estates, therefore, for the most part remained in possession of the various Cymric chiefs, who, principally in the rising of Glendore, had appropriated them, or received them from that prince, during the sixteen years of whose reign there was scarcely a Norman tenure which did not irrecoverably pass into the hands of the patriots. The civil wars which followed between the houses of Lancaster and York, terminated in the triumph of Henry Tudor; and as his principal supporters consisted of these very patriot families, their retention of these properties became an established legal settlement. The greater portion, therefore, of the demesnes of the royal Venedotian line, instead of being attached to the heir of the British throne, have been seized upon and transferred to the different heads of the great native families; the present Prince of Wales, with the exception of a few ruined castles, possessing not an acre of the splendid estates of the Leoline dynasty. In the event of his visiting his Princedom, he has no roof of his own wherein to receive the allegiance of his subjects. The case is, I believe, quite unique. The Prince may well ask, 'Where are the possessions of my predecessors on the Cambrian throne?' The only reply that can be given on any constitutional grounds is, that the terms of the compact of union being broken by the successors of Edward II. in two out of the three particulars specified—'that they should be born amongst and speak the language of their people'—the royal lands reverted to the nation at large, and were ultimately divided amongst such as, by their vindication of the old nationality, had earned the best title to them.

"Under all these aspects, Cambria, *terrá teste*, must be pronounced an unconquered land; and it is, we have every reason to conclude, the only country in Europe speaking the same language, and possessed by the same native proprietary that owned the soil when Cæsar encountered Cassibelan, or Brennus exclaimed '*Væ Victis!*' to the Senate of Rome."

THE SPENCERS.

The Spencers, Lords of Glamorgan, are said by our old historians to have been a very tyrannical family, very arbitrary in their actions, superior to and heedless of the laws of the land. They would take what they pleased, if they saw anything that pleased them—a fine

beast, ox, horse, &c., or even a fine woman, they would order their, equally with themselves, unprincipled domestics to take it or her, and bring them to Caerffily, so that when anything of the kind was lost, or not known where it was, the common expression was,—

“Y mae wedi myned i Gaerffili.”

It is gone to Caerffily.

An allusion to this is the following couplet of D. ap Gwilym, who lived in the time of the last Spencers:—

“A gên y gwr gan ei gi,
Ai gorff êl i Gaerffili.”

i.e. May the soul of this fellow animate his dog, and may his body go to Caerffily.

To go to Caerffily was synonymous to going to the devil.—*Iolo Morganwg's MSS.* (unpublished.)

THE GENEALOGY OF HU GADARN.—The following pedigree appears to be of a character perfectly Celtic, tracing up to Menw ap y Teirgwaedd, the bardic representative of Adam, or the first man. It is extracted from the unpublished manuscripts of the late Iolo Morganwg:—“Llyma wehelyth Hu Gadarn. Hu Gadarn, ap Erddylad, ap Mymyr Ddoeth, ap Cardydwyr, ap Arweddawr, ap Rhun, ap Llywel, ap Yscorddawr, ap Urn, ap Tawedawr, ap Gallgof, ap Arddyl(ed), ap Arddylad Hen, ap Hywel, ap Madawc, ap Armael, ap Maclan, ap Eidwng, ap Carawn, ap Urddonwy, ap Urddan, ap Arffawd, ap Ieuawr, ap Elwyddawr, ap Arthan, ap Sulgant, ap Rhionwy, ap Rhiallon, ap Ffer, ap Urdd Hen, ap Alan, ap Rhys, ap Asbann, ap Rhys Hen, ap Gallawg, ap Nudd, ap Einigan Gawr, ap Air, ap Sul, ap Menyw, ap y Teirgwaedd. (Gwel Wehelyth Tregawntto, neu Wehelyth Bryn y Traeth, fal y mae mewn rhai Llyfrau.” Have any of our readers ever seen the pedigree referred to?

IN Snowdon they say that in every period of twenty-eight years the moon performs its course round the sun; the first fourteen years are observed to have severe winters and dry fine summers, the last, milder winters (more and more so) and moist summers.—WILLIAM MEILLIONEN, MS.

REVIEWS.

TRANSACTIONS OF THE HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE. Vol. VIII. Session, 1855, 56. London: J. H. Parker, Strand. 1856.

There are two papers in this volume, the one "On the State of the Western Portion of the Ancient Kingdom of Northumberland, down to the period of the Norman Conquest," by John Hodgson, Esq., the other "On the Ethnology of South Britain, at the period of the Extinction of the Roman Government in the Island," by Thomas Wright, M.A., F.S.A., to which we would especially beg the attention of our readers. The other papers are equally valuable, but are not of so much interest to the members of the Cambrian Institute, being of a more exclusively English character. The volume contains an index, which, for copiousness, is peculiarly refreshing.

HANDBOOK FOR THE VALE OF CLWYD. By WILLIAM DAVIES, Jesus Chapel. Ruthin: J. Clarke. London: Hughes and Butler, St. Martin's-le-Grand. 1856.

Ere long every nook and corner in Wales will be able to boast of its guide book. We rejoice in this prospect, as it will evidently tend to the study and preservation of local antiquities, and to the cultivation of social and patriotic principles. The more we know of the past history of our respective homes, the greater becomes our attachment to them, and the deeper grows our gratitude to Divine Providence, for having cast our lot in a fair land. At length the beauties of "the Eden of Wales," the quiet Vale of Clwyd, have been laid open, and the inhabitants are much indebted to Mr. Davies for the simple and earnest manner in which he has performed this task of love. The work is extensively illustrated; and, above all, it is furnished with a map of the Vale, reduced from the Ordnance survey, in which every place worthy of note is distinguished, and the lines of road plainly marked. The topographical features of the volume are highly creditable to Mr. Clarke's press.

THE WELSH CRIMEAN HEROES.

A NUMBER of influential gentlemen connected with Wales held a preliminary meeting at the *Freemasons' Tavern*, on Friday the 24th of October last, for the purpose of arranging a plan to raise a monument to the memory of the Welsh heroes who fell in the Crimea during the late war.

Wm. Jones, Esq., being voted to the chair, said that he had called them together at the request of his talented and patriotic friend, Mr. G. W. Whalley, whose energetic zeal to promote every cause that leads to elevate Wales was universally known.—(Cheers.) His present object was to raise a monument to those brave men of Wales who had fallen so gloriously in their country's cause in the late war. Their deeds of noble daring were their best monuments, yet it was a pleasing duty to lay stone upon stone to commemorate greatness.—(Cheers.) Lamentable indeed was it to find the scions of their ancient houses, and their brave men, sacrificed to the cupidity of a tyrant; but their country's fame was raised by their fall. It had been happily said that the battle of the Alma might be matched with that of the Granicus, the field of Balaklava might vie with that of Marathon, and the heights of Inkerman were more glorious than the passes of Thermopylæ. Byron, in his pity for fallen Greece, had said,—

“Of the three hundred, grant but three,
To form a new Thermopylæ.”

He might have had the full complement in Wales. Whilst they feasted the living let them not forget the mighty dead. He would not enlarge on these matters, but call on Mr. Whalley to propose the first resolution.

Mr. Whalley then proposed the following resolution:—“That this meeting cordially approves of the proposal to erect a monument in memory of those who have fallen in the late war, being natives of, or connected with, Wales.” In proposing it, he said he had this day read in the papers the proceedings at the Dublin Crimean Banquet; the preparations also making for a similar manifestation of feeling at Edinburgh, towards their countrymen, by the Scotch people; and we all remember what has been done in London for the Guards, in representing the soldiers of England; and what we are here to consider is, whether Wales and Welshmen are to be forgotten, before the scene closes on those national and noble expressions of a nation's gratitude, which all agree in regarding as affording to those who, though at home, have borne their part in the war, as well as to those who have returned to us from the fight, the most gratifying rewards which we either receive, or ever hope to gain, from the great national effort. When the very first sounds which fell upon the ear of Europe was that the Welsh Fusiliers had borne the brunt of the assault at Alma, and had suffered the greatest loss, and, in the words of the

Times newspaper, "had there renewed, on the banks of the Alma, the glories they had won in the Peninsula," a local subscription was raised for the gallant 23rd Welsh Fusiliers, which provided a separate supply of comforts for the men of that regiment, in addition to that which national gratitude and commiseration provided for the entire army, I confess I took no part in that subscription. I felt, as I feel now, sympathy for their sufferings,—that pride which every man connected with Wales may justly feel in the honour reflected upon their country, with a firm determination to aid and to watch for some opportunity of paying them this debt of honour. But I did not think that such was the time for distinguishing between regiments, or noting the distinction of races or provincial nationalities, while all were involved in one common struggle, each depending on each, united together by the firmest bonds that humanity can bind—that of one glorious end, to be attained by one united effort, under one standard, and with one motto to guide them—Death or Victory. But now, when the fight is over—now that the victory is won, and every province of the empire seeks to identify itself with the sacrifices rendered by those of their own connexion, blood, language, or name, surely Wales will not forget her countrymen; and if there be any part of the empire that more than another may expect the grateful recognition of those who know nothing of its people but the share which they contribute to the national character, Wales, I venture to assert, is that portion; and on no slight grounds, do I assert this claim. To assert pre-eminence, in respect to their sacrifices in the field—though they sent more soldiers to fight, and more fell in the campaign, in proportion to our population, than I believe any other part of the empire—though our militia regiments were more quickly filled—my own county, Denbigh, being the first in the kingdom, and the yeomanry cavalry of that county being the only instance of that arm volunteering for foreign service—I should regard it as neither just nor becoming to dwell for a moment. For whatever may be our national pride, however far back and varied may be the sources from which a Welshman feels inspired with deepest devotion to his native hills, I believe that to feel that he now forms part of the glorious empire of England, and that, though a Welshman at home, he can claim through the world the rights of an Englishman, is, after all, the noblest of his attributes. It is not for gallantry in war that I would claim pre-eminence for Wales, but for this, that second to none they ever followed our standard to victory. Their devotion to their country in war is worthy of the notice of the whole empire, and even of Europe, seeing that, beyond all question, these are the people who, throughout the whole civilised world—not merely in England alone, but I say again, throughout the world—are the least trouble to their country in time of peace; the most industrious, the most quiet and peaceable; the least tainted with crime or offences against the laws; without a barrack or a soldier within their boundaries, except when they themselves go forth to fight; and, above all, and as perhaps the

cause, but certainly the consequence, the most religious and most happy, the most hospitable and social of all the people of this empire, or of Europe. If we raise, as I trust we shall, a noble monument to the Crimean heroes of Wales, it will be not merely in honour of Wales, but a monument that shall testify, to all times to come, the great and cheering fact that those who, by the cultivation of all that renders man most happy in time of peace—religion, virtue, the practice of all social duties—are the men most surely qualified for defending and upholding their standard through the dangers and trials of war. It will be a monument that will cheer the spirits of those who, looking to the future, may dread the recurrence of what is supposed to have before been the natural order of conquest,—that civilization must, in the ultimate conflict with the brute force of barbarism, be overwhelmed and swept away. It will show to the soldier that his noblest element is that of a peaceful citizen; and to the ploughman in the field, or the artizan in his factory, it will show that he has within him, growing from day to day, in the degree in which he performs the duties of his station, the elements of all that dazzling distinction which constitute the pride and glory, and, in time of danger, the pre-eminence, of the soldier. Let us remember that, when a few months more shall have passed away, the events and course of the late war will have become an old tale, and to history alone will be consigned its heroism and its trials. The English, the Scotch, and the Irish will have, on many a proud elevation, a monument by which all who pass will be reminded of gallant deeds and heroic endurance; and that for Wales to have none—that in that portion of the empire, where not even the Saxon can traverse without feeling a pride in still marking in that, the most national and isolated district of the empire, the roots of our noblest institutions, and a history that imparts to the now common name of Britain its earliest interest, and most enduring renown—to find on not one of its summits a record of their share in this war—as it has been called, of Titans—will be to Wales a disparagement and discredit; and to the Welsh soldier it will dim the lustre of his medal, when he finds that his deeds have not been deemed worthy of monumental record by his countrymen. I know many of these soldiers, and most certain I am, that far beyond all personal decoration would they value this testimony of their countrymen's regard. I say—and I know them well—that with the glittering medals on their breasts they have passed through cities and crowds almost unconscious of its value, until they could show it amongst their own countrymen and kindred, and until, in their native language, describing the trials and the hardships by which it had been won, feel more than repaid in the thought that their name would still help to sustain through their native valleys the stream of heroism which, from remotest ages, has given life and character to their mountain homes. And is it nothing that we should neglect the opportunity of thus speaking, in a language which all can under-

stand, a nation's gratitude—not merely as a debt for the past, but as a means of security for the future? There are many situations in Wales from which a monument would be telling for ever to the inhabitants on a hundred hills, and through valleys extending almost from one end of the Principality to the other, its own tale of the gallantry of their fathers, and the gratitude of their countrymen; and I ask, is this nothing to people, separated as they are, and long will remain, by an exclusive language, which bears to them only a small fraction of all that sustains, from day to day, the national feelings of the Saxon, to whom the whole world is continually paying, in some form or other, a tribute to his national sensibility and pre-eminence? I venture to think that even in this, the merely utilitarian, and perhaps it may be deemed narrow view, it is not well that Wales should alone—of all our provincial nationalities, be without a monument. And when to this is added their just claim to that honour, and when, above all, it will teach more emphatically than all that history can say, that peaceful conduct as citizens may well be associated, and be, as in our case, the basis of noblest devotion to the duties of war, what further arguments can be required to entitle this motion to the attention and support of our countrymen? In peace, there is nothing so becomes a man as mild behaviour and humility. Such are the words of our great English poet, who might have been drawing the character of Welshmen when he said,

“ But when the blast of war blows in our ears,
Then they are tigers in their fierce deportment.”

For myself, I should make some apology for being prominent in this proposal; but, though not entitled to call myself altogether a Welshman, I am sufficiently so both by blood, and by residence, and adoption, to justify me in aiding in this act of justice to those whom I feel proud to consider my countrymen; and, as an Englishman, I feel still more constrained to do justice to a people of whose admirable character and conduct, in all the relations of life, I have such reason to testify. But, were I neither English nor Welsh—were I a Frenchman or a Turk; aye, such is my charity to our late foes, were I a Russian—I would delight in adding a stone to a monument that should do honour to a people whose mildness and humility in peace, and whose fierceness amidst the blasts of war, realise to my mind one of the noblest types of our common humanity.

Mr. Whalley's speech was listened to throughout with great attention, and was much cheered.

The motion, being duly seconded, was carried unanimously.

The Rev. Robert Jones, incumbent of All Saints, Rotherhithe, proposed the second resolution:—“That a committee be formed to carry into effect this proposal, by determining upon a suitable spot for such a monument, collecting subscriptions, and generally promoting this just tribute to the national character of Wales.” He said, the

satisfaction I felt at being invited to a meeting for the purposes now laid before us has been greatly increased by the lucid statement of the gentleman who preceded me. He has so fairly, and yet so fully, put forward the claims of the Welsh to a high place in the roll of the heroes who bled and fell in the Crimea, that but little is left for any subsequent speaker to dilate upon. Never, however, was a better cause better upheld by valiant deeds of arms than during the late war. And, as on all former occasions, so during the late campaign, the Cymry maintained their high repute amidst difficulties and sufferings almost unparalleled in the history of warfare. Their fortitude was equalled only by their courage. Foremost in the breach and the onset, they were yet braver in the patient endurance with which they bore the privations and toils attendant on the disastrous winter of 1854-55. They proved to the world that the patriotism of Llywelyn was yet a living principle—that the mighty Cadwallader was as irresistible as in the days of yore—and that the unyielding determination of Owain Gwynedd was still a mighty element of Cymric valour. Nobly they fought and fell, and nobly now, I trust, will their countrymen come forward to do them honour. True, their deeds are written on the page of history, and their worth is recorded on monuments more enduring than steel, or brass, or the chiselled rock; yet, it becomes their countrymen to erect some tangible, ever visible, memorial of their worth and fame—some lasting pinnacle to stand forth as a beacon among the mountains and valleys of Cambria, to light other heroes to patriotism as noble, and to deeds as brave. The meeting of this evening is attended but by few of the leading gentry of the Principality; that may be from the absence of most of them from London at this season of the year; but their absence must be attributed also to the very natural feeling that would arise in their minds with regard to their interfering in matters so closely affecting themselves. Had they been here, it would have seemed as though they came forward to ask for memorials for their own relatives and brethren. What noble family in Wales was there that did not contribute of its best blood to maintain the honour of its country in the late war. Our Wynns, and Herberts, and Morgans, and other equally distinguished houses of Wales, were all represented there. Nor was the humble individual who now addresses you without this distinction. My own son, a boy of scarce seventeen years of age, left his ship, and was present at the taking of Kertch, the attack of the 18th of June, and the taking of Sebastopol. I mention this, not for the sake of seeking honour for him. He is, I trust, alive and well at this day, and ready to go forth again under a similar emergency, to fight his country's battles. I mention this simply to show how numerous they are who represented Cambria in that mighty war. At a preliminary meeting of this kind I will not trespass further on your attention, but I shall be happy to render any assistance in my power to carry forward the truly desirable object now in view. The Rev. Gentleman concluded by moving the resolution, which was duly seconded, and carried unanimously.

Dr. Joseph, in proposing the third resolution, thought, that when many public bodies in the country, such as Winchester, Harrow, and Eton Schools, have subscribed to erect fitting testimonials to their heroic brethren in the Crimea, Welshmen ought never to be wanting at such a period, when so many of their gallant countrymen have fallen in the late war. They prided themselves much upon their nationality, and had several societies by which they hoped to maintain their language and history intact. Surely such a notion of nationality would be as worthily maintained by having a column erected in some conspicuous part of Wales to the memory of their own brave Welshmen, who have maintained the ancient honour and glory of the Principality so nobly in the Crimea. Although Wales has never had a lack of heroes, there has been a great lack of monuments to commemorate their achievements. He remembered only one, to Picton, at Caermarthen. The well-known heights of Snowdon, or Cadr Idris, would be worthily surmounted by such a testimonial. The Guards fought for eight hours on the heights of Inkerman—first with their fire-arms, then the bayonet—and when their powder failed, they hurled stones. The French General beheld with astonishment, while approaching with his brigade, and cried—absolutely cried—as he witnessed the untiring courage and hardihood of the Guards, saying, “By —! I never knew what fighting was before!” And when the French advanced in pursuit, some of the Guards positively ran along with them, although worn down with eight hours’ constant fighting. The names of Wynn, Luxmore, and others, whose names will readily occur to the meeting, are those who fought and fell in maintaining their country’s honour. The Crimean war has its history yet to be written, but there need be no hesitation in awarding their meed of fitting praise to those who had so nobly fallen. The survivors had been most gallantly and hospitably entertained by London, Dublin, and Portsmouth. It would be some consolation for the relatives of the fallen heroes, in these testimonials, to witness a nation’s gratitude and sympathy with their loss. At all events, Wales and Welshmen would have an opportunity of testifying that the ancient courage of the Ancient Britons has not been lost in their descendants. He concluded by proposing—“That the chairman, Mr. William Jones, Mr. T. Gwyant, Mr. Whalley, the Rev. Robert Jones, Mr. George Thomas, and Mr. Joseph, form a committee for that purpose, with power to add to their number.”

Mr. George Monices moved the last resolution, and said he was satisfied that the present movement was one to which a due response would be made by every Welshman. The prominent part that the 23rd Regiment of Welsh Fusiliers had taken in the Crimean campaign was duly known and honoured; and he was satisfied that the palm of victory would be accorded to the living heroes, while the cypress wreath would twine over many a monument to the mighty dead. Still, something more was wanting than a mere family, or even local, tribute to their memory. A nation’s feeling should be testified, and a

national tribute paid to the memory of those at whose hands the nation deserved so well. It was, therefore, with joy that he hailed this step. It was in the right direction, and he hoped they would not cease in their labours until they had consummated the object for which they had met that evening. Gladly and cheerfully would he render all the assistance in his power. He concluded by proposing—"That the Association shall consist of the committee and subscribers, and that a meeting be held for finally determining upon the further prosecution of this object on the 9th day of February next, at the *Freemasons' Tavern*, at seven o'clock p.m."

The Rev. Robert Jones was appointed Secretary, and Mr. Hugh Owen was appointed Treasurer, of the Association.

THE LLYWELYN MONUMENT.

(Communicated.)

THIS national Cymric movement was inaugurated under the happiest auspices, in the Great Hall of the Manchester Athenæum, on the 29th of October last. The Manchester committee, consisting of the Rev. John Williams ab Ithel, the distinguished historian of the Cambrian Church, the Rev. Owen Jones, William Francis, Esq., Thomas Jones, Esq., B.A., W. Williams, Esq., and other influential individuals, had during the preceding week issued many hundred cards, announcing that the movement would be initiated by two lectures on the—"Races of Britain, their Eras and Histories, from the Earliest to the Present Time," by the Rev. R. W. Morgan, P.C. Tregynon, author of various works on subjects connected with the Principality. The appearance of the room on the evening of the day in question supplied ample proof that the appeal to the intelligent Cymry of Manchester and its vicinity, on behalf of one of the noblest of their heroic Princes, had been responded to in a manner worthy of themselves and their ancestors. Churchmen and dissenters, clergy and laity, seemed alike gratified in finding a central point of union, round which all Welshmen could rally, merging minor differences in one common principle of devotion to their beloved country. The meeting was, consequently, one of the most enthusiastic description, every allusion made during the evening to the great patriots of the past being taken up and hailed with deep and significant applause. The reverend lecturer traced the archives of the Gomeridæ, or Ancient Britons, from the first emigration from the Crimea and the mountains of the Caucasus, B.C. 1500, through the Titanic, Trojan, Druidic, and Roman eras, directing special attention to the salient points of interest, such as the conquest of Germany and Northern Italy, by Belinus and Brennus, the failure

of Cæsar's invasion, the wars of Caractacus, the free institutions of Ancient Britain, the introduction of Christianity, the descent and career of Constantine the Great.

The second lecture was delivered at the same place, on the 1st of November, and embraced the period from the fall of the Roman empire to the Tudor era, which was represented as a great drama of Divine retribution. Attention was especially directed to the evanescency of other nations and tongues, compared with the Cymry and Cymraeg. It was insisted that such a fact was, to every thoughtful mind, suggestive of profound reflection; that grave and providential causes could alone explain it; and that it was arguing in the face of all analogy to suppose that the Almighty had not some fixed and future purpose in view, the fulfilment of which required such preservation. The lecturer pointed out also how every illustrious character in Cymric annals had identified himself with his native language and literature. He enumerated the list of Cambrian heroes, whose deeds in the field were rivalled by their sublime odes and stirring lyrics in the bower and the hall. The contrast between such and the soulless kings of other nations, who never headed their armies in the field, or showed them examples of ennobling pursuits in peace, was cited as supplying one strong motive for the ardent attachment of the Cymry to their ancient sovereigns. The lives of Constantine of Armorica, Vortigern, Ambrosius, Uthyr Pendragon, were touched upon in connection with the use and progress of the formidable Saxon confederation of Northern Germany. Full justice was done to the many valuable qualities in the Old Saxon character. The career of Arthur, the founder of European chivalry, and the elevator of woman to her true position in society, were illustrated by references to documents wholly independent of British authorities; and data were given, in proof that, so far from the actions of this truly great monarch being exaggerated, justice yet remains to be done to the sober grandeur of his reign, and its lasting efforts on civilization. The miserable chaos of the Saxon heptarchy, when Britain lost her old position among nations, the conquest of Saxondom by the Dane, of both Dane and Saxon by the Breto-Norman, the coming of the latter into collision with the still unconquered Cymry of the west, the failure of the Lord-Marcher system of aggression, the lives of the gallant Princes, Griffith ap Llywelyn, Owen Gwynedd, Llywelyn the Great—heroes worthy the best ages of Greece and Rome—were concisely, but clearly, delineated. The campaigns, betrayal, and death of Llywelyn Olav were more fully dwelt upon. The victories of his son Madoc over Edward and his generals, and the recovery of the sovereignty of Wales by his great-grandson, Owen Glyndwr, were briefly alluded to; and the lecture, which was extempore throughout, and occupied two hours and a half in the delivery, was closed by the career of Harry Tudor, and the recovery, precisely one thousand years after its resignation by Cadwallader Sanctus, of the imperial throne of

Britain, by the Cymry, thus obtaining the noble object which generation on generation had sworn themselves to realize; and literally, against incalculable odds, fulfilling the predictions of their true-hearted and liberty-inspired bards.

It is, we are given to understand, intended to continue the historic lectures thus commenced, through the various towns of Wales and its frontiers, with the double view of raising funds for the Llywelyn Memorial and of making the masses of the Cambrian people better acquainted with the indefeasible rights and privileges transmitted them by the unyielding courage and patriotism of their forefathers. Among no people ought the achievements of their ancestors, which time can never erase from the record of ages, to be better known; for of none, with the solitary exception of the Hebrews, do the authentic annals trace back to such remote antiquity; of none are there commemorated such a succession of acts on a colossal scale, extending through forty centuries; in no case has the principle of vitality proved so defiant of decay, and so productive of imperishable nationality. If any fact, above others, may be considered as established by the evidence of history, it is the indestructibility of the Ancient British race and language in their own land. The Phœnician, Roman, Saxon, Dane and Norman not only failed to produce any impression upon them, but these nations themselves, and their languages, have either wholly disappeared, or been absorbed in new fusions and combinations of races. Both the Briton and his tongue appear to carry with them, for inscrutable reasons, the signal guardianship of Providence. No weapon forged against them has hitherto prospered. No nation has attempted their suppression, but the evil they meditated has been turned back upon their own heads. They themselves have been suppressed. Italy has groaned now for twelve centuries under the iron heel of the Ostrogoth. Denmark, since the tenth century, has sunk into an insignificant outpost of Scandinavia. The Saxon, all but exterminated on the continent by the arms of Charlemagne, expiated, by the bitter serfdom of five hundred years under his Norman conquerors, the crime of attempting to enforce slavery on the Briton. The Norman nobility themselves were destroyed in the sanguinary wars of the Roses, making way for the accession of a British dynasty to the throne of the Plantagenets. The movement, we are happy to state, appears to be every day recommending itself with additional force to all classes of society interested in the honour and welfare of the Principality. It is right that it should be extensively known that the merit of originating it is due to one who unites in his own person pure patriotism and deep learning—the Rev. John Williams ab Ithel.

THE CAMBRIAN INSTITUTE.

THE London Board of the above Institution met on Monday, 10th November, at the *Freemasons' Tavern*, to celebrate the birthday of the Prince of Wales, and also to hold their first anniversary meeting. The board met at half-past four, when there were present, amongst others, the Ven. Archdeacon Williams, the Rev. Robert Jones, of Rotherhithe, and the Rev. J. Evans, of the Welsh Church; Dr. Griffith, Dr. Murdoch, and Dr. Morgan; Osborne Morgan, Esq., Morgan Lloyd, Esq., T. A. Roberts, Esq., barristers-at-law; William Jones, Esq. (*Gwrgant*), T. Moreton Jones, Esq., Francis Dummelow, Esq., Hugh Owen, Esq., John Barnett, Esq.; Mr. Brinley Richards, Mr. George Thomas, Mr. William Thomas, of the Record Office, Mr. Purnell, Trinity College, Dublin, Mr. Richards, Mr. Hugh Williams, &c., &c.

The Honorary Secretary, the Rev. Robert Jones, read the minutes of the last meeting, which were confirmed in the usual manner. The minutes recommended that the first meeting, after the anniversary dinner, should be a *soirée*, with the usual accompaniments of tea and coffee, which the ladies should be earnestly invited to attend, as it was found that their presence exerted considerable influence on the aggregate attendance.

Archdeacon Williams was then requested to prepare a short paper for the occasion, which he consented to do, and chose for his subject, "Traces of the Ancient Britons in London."

The Honorary Secretary was also appealed to for a similar purpose, with a request that his paper should be on the "Constitution and Objects of the Cambrian Institute," which was also assented to.

It was then determined that the harp should be introduced at the *soirée*, and, if possible, accompanied with vocal music relating to Wales.

After transacting the routine business, and appointing the days of meeting for the ensuing year, the company dined together, under the presidency of the Ven. the Archdeacon of Cardigan, William Jones, Esq. (*Gwrgant*), acting as vice-president. The venerable Chairman was supported by two Welsh churchmen; and the worthy vice-chairman had on his right and left, Mr. Osborne Morgan, and Mr. Brinley Richards. The assemblage was brilliant, combining the talent of Wales in scholarship, divinity, law, medicine, and music.

After the removal of the cloth, the Chairman, venerable from age as well as from his position, called for bumpers to our gracious "Queen," and observed, that no sovereign ever lived who had her health drank with more cordiality, by more parties, in more parts of the world, than Queen Victoria. Her health was proposed and responded to by millions.—(Cheers.) And he (the Chairman) could not forget that the blood of the noble Tudors ran in her veins, which

gave her an especial claim to the loyalty and affection of Welshmen; and he would confidently state that, though her sway extended over a fifth portion of the human race, by none was she more thoroughly beloved than by his countrymen.—(Tremendous cheers.)

The next was the toast of the evening, namely, "The Prince of Wales;" and he (the Chairman) regretted to say that the Prince of Wales had not, as yet, been made a Prince of Wales to us. There had been a period in the history of this country when the Prince of Wales, the heir-apparent to the throne of Great Britain, held his court at stated periods on the borders of Wales, in order to make himself acquainted with the people he was destined to govern. The last (not an amiable name) was Mary; and James II. contemplated the same; but was debarred by the commotions of the time. From the days of Mary to the present, no Prince of Wales had a residence within the country, and he has been joined to it only in name. There might have been political reasons for neglecting the Celtic portions of the United Kingdom; but these instances of neglect had been direfully avenged by a loss of dignity to the English Crown. Those reasons exist no longer, and with the cause the effect should cease. Let bygones be bygones. Our gracious Queen now takes her court and children among our northern brethren of the Celtic race, the unconquered Gael,—(cheers,) unconquered by the Romans, unconquered by the Danes, unconquered by the Saxons, and thus teaches them to know and appreciate their loyal and warlike virtues. But he (the Chairman) did not think it right that the Duke of Rothsay should have a royal residence in the Highlands, while the Prince of Wales (a far nobler title) had no sort of residence among the Welsh hills, where he might be an eye-witness to the truth and loyalty that flourish amidst our vales and mountains. He (the Chairman) wished they might be able to suggest some project to induce the royal mother of the Prince to select a royal lodge, where the Welsh people might call and pay their respects to their native Prince.—(Cheers.) This would be the strongest clamp (if he might use the term) to join the people of Wales to their sovereign. He had, in his late sojourn in Wales, looked around for a fit and appropriate residence for royalty, and it struck him that Havod (the late residence of the learned Johns, and afterwards of the Duke of Newcastle, now of Mr. Chambers) had been fitted by nature for the summer residence of the Prince of Wales. His Royal Highness will soon want a place of his own out of London, and he (the Chairman) knew of no place equal to Havod. (A Voice—"We'll build him a house there.") The Chairman continued,—There is a house there all but completed, fit for royalty to dwell in. The Duke of Newcastle spent £100,000 on the place, and the present proprietor not much less. And as the Prince wants a place in Wales, and we want the Prince in Wales, let him by all means go occasionally among his Celtic brethren, that he may see how truthful and how loyal his Celtic subjects are.—(Prolonged cheering)

In proposing the health of Prince Albert and the rest of the Royal Family, the Chairman observed that, had Prince Albert been as fond of Celtic literature as he was of Teutonic literature, he would have been very extravagant in his praise.

The toast of the Army and Navy was given in eloquent terms, and warmly responded to by the company. The Chairman observed that the soldier who bravely performed his duty was a far better Christian than the man who, by cowardly shirking his duty, invited foreign aggression. Even Scripture dwelt upon the duties of soldiers, and he felt it perfectly consistent with his character as a clergyman that he should propose this toast. He begged to call their attention to the term he had used—"The British Army and Navy," not *English* only, that would be wrong, for Highland and Lowland, Welsh and Irish, without distinction of creed, had vied with each other in sustaining the fame and glory of Britain: therefore he would give them "the British Army and Navy." There had been a time when the soldier was looked upon as a nuisance—dangerous to the liberties of the subject; but that fear had happily subsided, and had given way to the respect due to valour and perseverance. A long period of peace had enervated our military system, and this was proved when the tug of war came; but the spirit and pluck of men and officers remained true to our traditional glory, and they owed their fame and success in the late campaign more to individual energy than to the energy of system. That spirit and pluck that never say "die" until you are dead—never look back while there's a prospect in front—never leave the rank until you fall dead—carried our brave soldiers and sailors through all the vicissitudes of the late campaign. And the same spirit and pluck inspired our ancestors, who fought their oppressors until they procured a union upon equal terms. Their lands were not confiscated, as in conquered countries. It had been suggested by some of their countrymen that they should consecrate one of their native hills upon which to raise a monument to the brave Welshmen who fell in the late campaign. He thought that a wise suggestion, and one that would have the effect of strengthening the defences of a nation. He wished them every success in the undertaking—success equal to the courage of those who fell gloriously fighting for their Queen and country.—(Cheers.)

The "Patrons of the Cambrian Institute, and more especially Prince Louis-Lucien Bonaparte," was next given by the Chairman, who warmly eulogized the promoters and patrons of the institution, and expressed his sincere wish that it might soon realize all the anticipations of its supporters. Among the patrons he perceived the name of an imperial prince—namely, Prince Louis-Lucien Napoleon Bonaparte—the first imperial prince who has made himself acquainted with Celtic literature, and endeavoured to make it known through France, Germany, and Northern Europe. He congratulated the Institute upon this accession, and could assure them that there were richer mines of knowledge and information in Celtic literature than

people generally were aware of. It was a proof of great wisdom in the Prince to endeavour to bring back France to know and appreciate her Celtic origin, from which she derives all her greatness. Five hundred years before Christ, Celtic France broke into Italy and Spain, invaded Germany, took possession of Bohemia, and established a Celtic colony in the heart of Asia. He would propose long life and health to Prince Lucien, and may he long continue to patronize the Cambrian Institute.—(Cheers.)

The Rev. Robert Jones, Incumbent of All Saints', Rotherhithe, proposed the Chairman's health, and was gratified at seeing the venerable and venerated Archdeacon in the chair—an unexpected honour for the meeting. The Chairman who was to have presided over them, Mr. Serjeant Parry, and who was called away unexpectedly, as Junior Serjeant, to wait upon the Lord Mayor, was the son of one of the greatest of Cambria's *literati*; and on a future occasion they would, no doubt, have the learned serjeant among them. His place was, however, ably filled. They had not the son of a great man, but one who in himself was the embodiment of Cimbric literature, Cimbric tradition, and Cimbric nationality. The venerable Chairman was known to English scholars as the author of the brilliant *History of Alexander the Great and Julius Cæsar*; and he was known, too, to the Cymry as the author of *Gomer*, a work not as yet understood by those for whom it was penned, but which would hereafter be appreciated by the philologist and the scholar.—(Cheers.)

The venerable Chairman, in returning thanks, observed that probably his remarks on literature had not yet been appreciated as they ought to have been. But if he did not meet with success, he knew he deserved it, and would certainly secure it. He was not the only man who happened to be a little before his time.—(Cheers.)

William Jones, Esq. (*Gwrgant*), proposed "The Cambrian Institute," and said he was not tutored in eloquence as the learned brotherhood of the wig and gown who surrounded him were, whose daily avocation taught them to suit the action to the word, and the word to the ear, so as to convince the mind of the justice or injustice of the matter represented, and at times to make the worse appear the better cause.—(Laughter.) Nevertheless he felt equal pleasure with them in associating with the great and the good in promoting matters of interest in Wales. There was a delight in occasionally turning from the hard road of legal duties into the green fields of literature to seek flowers with which to sweeten life.—(Cheers.) He was glad to see presiding over them that day his old and valued friend, the venerable champion of Cambrian rights, whose powerful mind was replete with historic lore, and whose writings had become famed over all Europe.—(Cheers.) They had chosen that day for the anniversary of the Cambrian Institute, affording as it did to them an opportunity also to celebrate the anniversary of the birth-day of their own Prince of Wales;

Cas gwr na charo
Y wlad a'i macco

was their motto. That country had many charms. He would not dwell on its mountain scenery, or its physical resources. Boadicea, when leading her army to deeds of valour against the Romans, had said of them—"To us every herb and root are food—every juice is oil—every stream is wine, and every tree a house."—(Cheers.) Nor would he advert to the works of art with which it abounded; far more pleasing was the duty of alluding with pride to its fine peasantry, with the Bible in one hand and their numerous magazines in the other, leading a religious, peaceable, and moral life. They had deservedly honoured their Crimean heroes in many ways. The triumphs of Minerva were, however, more lasting than the trophies of Mars.—(Cheers.) The Cambrian Institute was destined to develop the resources of their country's literature. To the scholar, to the antiquary, and to the man of taste, there were ample stores there. Their language had become the subject of research to eminent German scholars such as Siegfried and Sowerbine. Prince Lucien Bonaparte, the erudite lexicographer and accomplished scholar, had also become master of it. The general literature of Wales was the subject of the solicitude of the Cambrian Institute. Their early tales, their historical readings, their poetry of all ages, their municipal records, their ancient MSS., their national antiquities, their cromlechs, their *carneddau*, and biographical sketches—all, in fact, that interested the Cymro, found a record and a perpetuity in their Journal; so that whatever fate would befall their country—merged more and more, as it inevitably must be, in the great commonwealth of England—divested as it would in time be of its language as a living medium of thought—there would remain chronicles of men and matters worthy of note, and that the present generation had done something towards raising the national character; and although they could not imitate Alexander, whose boast it was that he had found Rome of bricks, and left it of marble, they might perhaps say, that they would leave their country more elevated in the scale of nations than they found it.—Loud cheers.) He had, therefore, to propose to them success to the Cambrian Institute.—(Cheers.)

At the conclusion of this speech, the venerable Chairman rose and said, that a more eloquent and soul-stirring address he had rarely listened to.

Morgan Lloyd, Esq., proposed "The Welsh Church," and spoke in flattering terms of the exertions of both Churchmen and Dissenters in promoting education, and improving the morals of the country, which he did not hesitate to compare to the best constituted community in Europe.—(Cheers.)

J. Osborne Morgan, Esq., proposed the health of the several doctors of medicine who had appeared among them.

Dr. Murdoch of Rotherhithe returned thanks. He said he rose to respond to the toast with which they had just honoured the

medical profession, and felt most happy in being associated on this occasion with two gentlemen, Dr. Griffith, and Dr. Morgan, who occupied so distinguished a position in that profession. No one could be surprized at seeing them present, for they were both Welshmen; but, for himself, he could hardly account for his own presence at their convivial meeting, for there was not an individual there who knew less about Wales and the Welsh people than he did. But, gentlemen, (said the worthy doctor,) in the round of my daily avocations, it was my good fortune to become acquainted with a Welsh clergyman, (the Rev. Robert Jones,) a man of great talent and ability, and an ardent lover of the literature of his country. In his frequent conversations upon the romantic and beautiful literature of his native hills, he inoculated me with his enthusiasm, and I became a member of the Cambrian Institute; and if I had derived no other pleasure from that membership than the delight of meeting you all here this evening, I should have been amply gratified. But, gentlemen, the thing to me is quite novel and original, yet I seem to enter as much into its spirit as if I had been born a Welshman. It must be the sympathy of kindred blood, for I am a Celt in name and race, sprung from the Scottish Gael—a native of that land where a foreign invader, whether Roman, Dane, Saxon, or Norman, never successfully planted his standard. The Highlanders of Scotland a century ago were but little known in Southern Britain. They first came into notice during the wars of the Pretenders, and more particularly at the battle of Culloden, where one of my ancestors in direct line fought. He happened, however, to be on the beaten—I cannot make up my mind to say the wrong—side. About that time regiments of Highlanders were formed as part of the British army; and from their gallant bearing at Fontenoy, and other battles, the elder Pitt used to boast that he, the first, had pointed out to the Kings of England, in an unknown corner of their island, a hardy and indomitable race of warriors. Now, gentlemen, I will ask this meeting whether the Scottish Celts have degenerated since those days, whether at Alma, or any of the other Crimean battles, they have not exhibited the old pluck and fire of the mountain clans? Was there in the world a field, where the British flag had been unfurled, that the Scottish Gael had not been foremost in the fight to shed his heart's best blood?

“Where’er the bagpipe’s sound was heard,
On Maida’s plain, or Waterloo,
The kilted warriors did charge on,
Whom nought but death could e’er subdue.”

But I am getting too warm on this subject, and, in the present day, I should be the first to blame and deprecate too much excitement about small nationalities, now that all men in Great Britain, of whatever race, Dane, Saxon, Norman, or Celt, have amalgamated together to form the great British nation. Let us recollect that we are

all brothers, lighted by the sun of the same civilization, living in peace on the same land, and under one beloved and honoured Queen; and if there be any rivalry among us, let it be an emulation in the useful arts, in industry, in science, and in the career of honour and virtue. I am afraid I have much digressed from my subject, and beg to thank you sincerely, in the name of my colleagues and myself, for the favourable hearing you have given me.—(Loud cheers.)

The Chairman next proposed "The Saxon Strangers who had honoured them with their company, John Barnett, and Francis Dummelow, Esqrs."

John Burnett, Esq., returned thanks in a very neat and appropriate speech.

Francis Dummelow, Esq., also responded to it, and said, that as his name had been included in the toast, he could do no less than offer his warmest thanks for the compliment; though, at the same time, he could hardly be deemed a Saxon stranger, as his grandfather, Mr. Roberts, was a Welshman, born and bred in the Principality, and cherished to his dying day the fondest remembrances of that land of the mountain and the bard. And there were other ties which bound him to Wales. He was connected by marriage with their respected Honorary Secretary, the Rev. Robert Jones, than whom he did not know a more patriotic Welshman.—(Loud cheers.)

Several other toasts were proposed, after which the company separated, heartily pleased with the evening's enjoyment.

The *soirée* will be held on Monday evening, the 5th of January, at the *London Coffee House*, Ludgate Hill, and the first lecture by Archdeacon Williams will be delivered in February.

NOTICES TO CORRESPONDENTS.

WE have been obliged, through want of room, to postpone the insertion of several communications of interest and value. We shall be glad if the Local Secretaries and other Members of the INSTITUTE will endeavour to ascertain if there be any Welsh MSS. in their respective localities, and furnish our pages with lists of their contents.

DOSPARTH EDEYRN DAVOD AUR.—This national Grammar of the Principality has just been published under the auspices of the Welsh MSS. Society. It is dedicated to his Highness Prince Louis-Lucien Bonaparte.

The following books arrived too late to be reviewed in our present Number:—*Notices des Principaux Manuscrits des Anciens Bretons*, avec fac-simile, par Th. Hersart de la Villemarqué, M. C. de l'Académie de Berlin. *Ancient and Modern Denbigh*, by John Williams.

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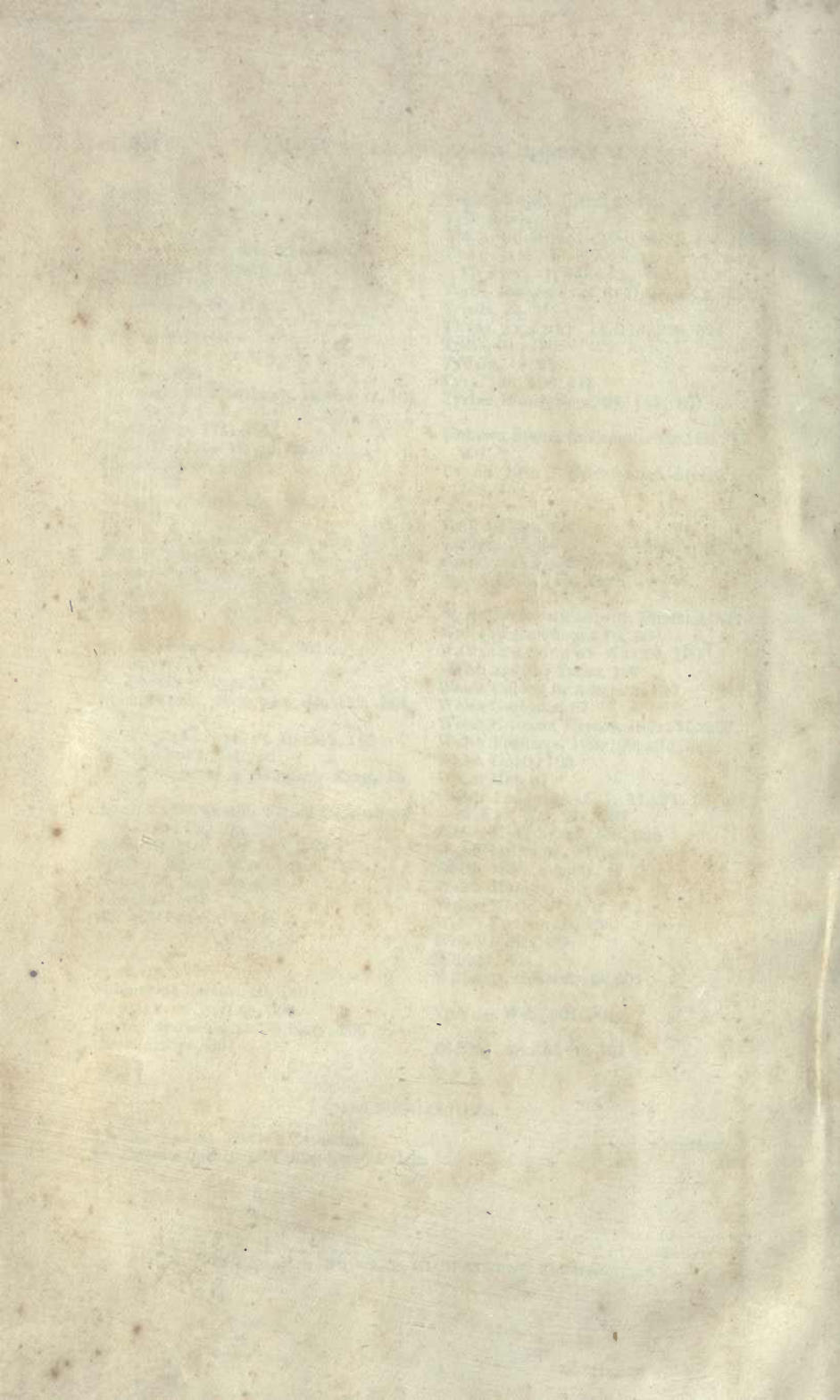
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